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ABSTRACT

The four issues of this newsletter include a variety of articles on education of the gifted. First, "Gifted Education: The Community Service Approach: The New Jersey Governor's School on Public Issues as a Case Study," by Daryl Capuano, describes this school's special emphasis, its curriculum, and effects on students. Next, "First Class Publishing for Gifted Students" (Teena Vaughn-D'Annibale) describes a curriculum organized around strategies for getting one's writing published. "Are There Additional Intelligences? The Case for Naturalist, Spiritual, and Existential Intelligences," by Howard Gardner, (appears in volume 2 and continues in volume 3), proposes three new "candidate intelligences" to add to the seven previously identified by the author. The following related article, "Multiple Intelligences and Gifted Education" (Colleen Willard-Holt and Dan G. Holt), relates the concept of multiple intelligences to identification of giftedness and suggests ways to use this concept in the curriculum. "Vancouver's Commitment to Gifted Education for Elementary Students," by Ross Butchart, describes referral, identification, and program components of the gifted education program in Vancouver, British Columbia. "Parents' Guide To Meeting the Social and Emotional Needs of Gifted Children" by James Carroll (appears in volume 3 and continues in volume 4), identifies common characteristics of gifted children and offers child-rearing suggestions to parents. "Jules Verne's Imaginative Power and Sensibility: A Living Legacy" (Michael E. Walters) offers a brief introduction to this author. Finally, "Nine Myths about Giftedness" (an excerpt from "Gifted Children: Myths and Realities" by Ellen Winner) addresses such common myths as global giftedness, the driving parent, and biology versus environment. Also included in each issue are announcements, book reviews, and poetry. (DB)

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Dr. Virgil S. Ward -- Emeritus Professor of Gifted Education, University of Virginia, Charlottesville, Virginia

Ms. Susan Winebrenner -- Consultant, Brooklyn, Michigan

This issue contains a heartfelt tribute to A. Harry Passow written by Virgil S. Ward, who was his friend and colleague for 35 years. Both professors have contributed significantly to designing differential education programs for academically advanced students, particularly during the post-Sputnik era of the 1960s and 1970s.

Congratulations to Stephen Schroeder-Davis who received the 1996 John C. Gowan Award from the ***National Association for Gifted Children*** for his outstanding dissertation, **Brains, Brawn or Beauty: A Content Analysis of Adolescent Responses to Superlatives**. This honor highlights his research and writing on adolescents' attitudes about giftedness and academic attainment. We published an article based on this dissertation in the Spring 1996 issue. We are doubly proud of this recognition because *GEPQ* was one of the first periodicals to publish his articles on bibliotherapy for gifted students and coercive egalitarianism, beginning five years ago. In addition, **Gifted Education Press** published Schroeder-Davis's instructional manual, **Coercive Egalitarianism: A Study of Discrimination Against Gifted Children** (1993), which includes a comprehensive curriculum for teaching all students about discrimination against and negative attitudes concerning the gifted.

In our continuing search for young authors of intellectual substance, we have recently identified several individuals with innovative ideas and imaginative perspectives on educating gifted children. This issue of *GEPQ* highlights the work of one of these authors, Daryl Capuano, who has written an article on his experiences in the New Jersey Governor's School. Today, he is a practicing lawyer in the Washington, D.C. area. Capuano's article includes important recommendations for revising the mission of gifted education.

In the second featured article, Teena Vaughn-D'Annibale discusses teaching gifted students about book publishing. Her goal is to help create a positive aura around writing and reading in the schools. Following this article, we have included a review of Ellen Winner's excellent book, **Gifted Children: Myths and Realities** (1996).

Michael Walters has written a wonderful essay on the youth, intellect, environment and achievements of Johannes Brahms. This essay, as is the case with all of Walters' previous essays, stresses the intensive study of great artists, musicians-composers, writers, scientists, and thinkers in the gifted curriculum. His analysis of these individuals during the last fourteen years has clearly demonstrated that a comprehensive program for the gifted must include extensive work in the humanities -- i.e., philosophy, art, music, literature and history. A collection of his essays was published by GEP in the fall of 1996 -- **Humanities Education for the 21st Century**.

******** ******** *Maurice Fisher, Publisher*

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IN MEMORIAM: A PERSONAL TRIBUTE TO A. HARRY PASSOW, JACOB H. SCHIFF PROFESSOR OF EDUCATION TEACHERS COLLEGE, COLUMBIA UNIVERSITY

1920 -1996

BY VIRGIL S. WARD, EMERITUS PROFESSOR OF EDUCATION, UNIVERSITY OF VIRGINIA

Few who knew this eminently productive scholar and author would argue but that his place among colleagues in Education for the Gifted and Talented across the nation was and will remain for many years to come, among the top most ten or twelve in generality of thought, power of understanding and professional leadership.

I first met him face to face through participation in the National Education Association's Project on the Academically Talented, Dr. Charles H. Bish, Director, 1961-67, where his already known work at Teachers College led the Project Director to look to Professor Passow in considerable measure for direction and for substantive thought among the numerous individuals invited to participate in conferences and in the publication of the famed series of "green books," representing virtually every known subject in the American school curriculum. But his published work prior to that, notably in the 1955 **Planning for Talented Youth**, published through the Horace Mann-Lincoln Institute of School Experimentation, was a commanding summary of understandings, useful then to school men and women, and still fresh and insightful today in a field where circularity of thought remains somewhat characteristic.

From his positions of leadership in other fields of specialized research than the gifted and talented, Passow became noted for his friendliness and encouragement to others, especially those just beginning their careers. If a given individual's writing for a given publication did not appear quite to fit the objective and theme, it was his wont not to criticize and reject, but rather to suggest constructive ways in which the original piece might be brought into line.

Harry Passow's most enduring legacy, however, in the writer's view -- destined to remain influential well beyond the present and for many years into the future -- lies in the impressive series of prestigious publications which he authored or co-authored. He contributed substantially, for instance, first to the Fifty-Seventh Yearbook (1958) of the National Society for the Study of Education, entitled **Education for the Gifted**, and edited by Robert J. Havighurst, University of Chicago; and second, he, himself edited and contributed to the Seventy-eighth Yearbook, entitled: **The Gifted and the Talented: Their Education and Development** (University of Chicago Press, 1979).

Passow was not through yet however, for in 1993, he joined other scholars on the international scene, Kurt A. Heller, Franz J. Mönks and himself, to edit the commanding encyclopedic work: **The International Handbook of Research and Development of Giftedness and Talent** (Oxford, England: Pergamon Press).

Finally, this memorial tribute closes, as it must -- though doubtless there are numerous other instances of our friend and colleague's continued productivity up to the time of his untimely passing -- it is trusted that what we have included here by way of recognition both of some of his warm personal attributes and certain of the works which comprise his legacy for all time, will hopefully serve to remind his host of colleagues and admirers of the man and scholar whom we shall miss for many years to come!

GIFTED EDUCATION: THE COMMUNITY SERVICE APPROACH
The New Jersey Governor's School On Public Issues
As A Case Study

BY DARYL CAPUANO ALEXANDRIA, VIRGINIA

Educators of the gifted have been rendered speechless by an unprecedented backlash against funding gifted education programs. To regain their voice, they must better articulate their purpose; specifically, to what end are schools providing specialized education for gifted students?

The classic basis for establishing gifted programs stemmed from the perspective of the individual. Thomas Jefferson may have said it best: "There is nothing so unequal as the equal education of unequal persons." (Ratner, 1996). In days past, when educational dollars flowed more easily, there seemed little controversy in providing extra academic outlets for top students who otherwise would be wasting their potential in unchallenging classes. Today, as these resources have become a cherished commodity and other special interest groups have joined the mix, funds allocated for gifted education have become viewed, by some, as resources that could be spent elsewhere. (Bower, 1995).

Historically, gifted programs sharpened the academic talent of top students, but provided little, if any, direction for use of their abilities in the future. Thus, while such programs provided obvious concrete benefits to individual students, society's additional value may have appeared more abstract.

If this were still the golden age of funding gifted education, the conventional rationale for serving the particular needs of talented students could continue indefinitely. However, budget makers now, more than ever before, are employing stringent cost-benefit analysis. Given the current era of fiscal constraint, educators of the gifted need to demonstrate greater societal benefits for their programs. To do so, they must develop new arguments to supplement traditional reasons for supporting their projects, and they must clarify the benefits of both old and new styles of gifted education. One innovative theme, a community service oriented approach to gifted education, provides a compelling rationale for supporting gifted programs. By inspiring gifted students to be public spirited as part of their curriculum, the individual and society derive tangible benefits. Moreover, program administrators and teachers would have a stronger arsenal for repelling attacks.

The Attack on Gifted Education

Opponents of differential education for gifted students have presented their arguments with remarkable vigor. They contend that tax dollars should not be spent on students who, by definition, have been blessed with natural advantages and that the state should not increase their good fortune at the expense of depriving the mainstream. The argument follows that precious educational resources should be devoted to both the general student body, and students with natural disadvantages. Moreover, the fringe element of the anti-gifted education movement suggests that the entire concept of gifted education is inherently elitist and should be eliminated as a question of principle, not resources.

Another area of attack, and one that this article counters, centers upon the notion that gifted programs merely strengthen the abilities of top students who then, in turn, enhance themselves but make only limited contributions to the community. If this is true, then society at-large receives little in return for funding such programs. Since all students could benefit from more individually tailored education, why should gifted students receive special treatment, if like most everyone else, they are merely striving for self-aggrandizement?

The Need For A New Response

This article will describe the New Jersey Governor's School on Public Issues, in the hopes of illustrating the type of concept that produces high level benefits for both the individual student and for society and the type of program that could serve as a model of community service oriented gifted education.

Other than as an alumnus, I am not affiliated in any way with the Governor's School. This is neither an advertisement, nor necessarily an accurate depiction of its current curriculum, but merely a reflection of my two experiences with the program, one as a student in 1984, and another as a counselor and teacher assistant in 1988. As more than a decade has passed since my days as a student and nearly a decade since my days as an educator at the Governor's School, my comments are necessarily less precise than a journalistic account, but perhaps more indicative of the lasting impressions that well executed gifted education programs can leave.

While the Governor's School had a strong academic curriculum involving classes, speakers, and reading and writing assignments, the potency of this program was its

explicit message; talented people have a responsibility to make a positive difference for society. This message was continually imparted through speech, action, and example.

Such encouragement presented a stark contrast to our previous educational role models who actively cultivated our academic potential, but made little effort in directing us towards higher ends. Probing questions about purpose and contribution were a welcome change to the more common onslaught of `what do you want to do when you grow up?' interrogations.

Given the all too typical monomaniacal focus on future career path, rather than life purpose, its no wonder that a good number of gifted children fulfill the societal directive to do well for themselves but fail to dedicate their considerable gifts to doing well for others. This should not be surprising given the direction, or lack thereof, that has been provided to most students.

The Governor's School student body was comprised of rising high school seniors, most of whom were in the midst of considering their college choices; a process that often leads to the first serious formulation of career plans. While many students entered the Governor's School with a conception of their preferred future job label, few had developed a sense of purpose underlying their proposed occupations. At the end of the program, meaning and purpose were incorporated into their plans, such that students who wanted to be doctors now wanted to be doctors contributing to public health and those who wanted to be bankers now wanted to be bankers funding worthwhile projects.

Filling up our top youth with high level education, and then leaving them directionless or at the discretion of their cultural influences, is a disservice to both students and society. Programs such as the New Jersey Governor's School demonstrate that providing for the good of the individual can also elevate the good of the community.

The N.J. Governor's School on Public Issues

Mission and Purpose

In 1963, North Carolina established the first Governor's School. Many states subsequently followed suit, but the New Jersey Governor's School specifically on Public Issues was the first of its kind.

"No limits to Learning," a 1979 report on education issued by the Club of Rome, an international group of academicians, government officials and businessmen concerned with issues relating to the world's future, provided the initial inspiration for the public issues oriented curriculum. The report advocated innovative educational methods beyond traditional modes featuring assigned reading and lectures. The program was, instead, designed to actively engage students as participating learners and not simply passive knowledge recipients. (Wolf, 1985).

I was able to find the original description of the 1984 Governor's School of Public Issues and the Future of New Jersey. Former New Jersey Governor Thomas Kean spoke best about the Governor's School's mission and purpose:

> Our purpose in organizing a Governor's School and in bringing all of you together is to acquaint you with some of the problems that are facing your communities, our state, our nation, and, of course, our very world. And the hope is that once you're aware of the problems, that once you understand them, that we can enlist you in trying to find solutions, in trying to do something about them.

Several important lessons can be drawn from both the speaker and his words. First, political support for gifted programs becomes more tenable when matched with solving the problems that face elected officials. Second, such programs offer an additional platform for elected officials to have a bully pulpit for their pet issues, or at least another opportunity to address constituents. Third, from a more high minded perspective, elected officials are given an opportunity inspire young minds. Governor Kean was a model of such inspiration. His true concern for educational programs was evidenced by his next job as President of Drew University in New Jersey.

The Governor's School program description closed with its statement regarding public issues orientation. This concentration differentiated the program from other Governor's Schools which focused on, among other things, the arts, the environment, or technology:

The Public Issues Orientation

> The public issues curriculum has long term societal payoffs for the state, the nation, and the world. This is made more explicit by calling gifted students to an active concern for the future of their state, with the hope that they will develop a taste for public debate and for challenging and complex public problems. The hope is

that they will carry on their concern by devoting some measure of their lives to the public good in their professions and communities. Furthermore, a rigorous public issues curriculum can be intellectually demanding, extending and enriching students' sense of how complex problems and systems interact while challenging them to clarify and develop their personal values and assumptions about the world.

The Governor's School's unique public issues curriculum (the first of its kind) provides a model of response to concerns about the alarming dominance of special interests in politics and the steady erosion of the sense of public trust and public good. Its initiative has attracted a broad based support and provided a fresh symbol of educational leadership and pride for New Jersey.

Programmatic Description

The Governor's School program description presented itself in the following way:

> The Governor's School of Public Issues and the Future of New Jersey gathers 100 gifted and talented high school rising seniors from the state for an intensive learning experience designed to develop their intellectual abilities, to reinforce and enrich a positive image of themselves, and to challenge their potential capabilities with a new vision.

The inherent nature of gifted programs involves providing enhanced learning experiences. In addition, some programs have included a focus upon cultivating self-esteem, particularly since many gifted students have low social images. (Schroeder-Davis, 1996). The Governor's School did both, while adding a new theme - "making a difference" - to its vision of a comprehensive gifted learning experience.

The curriculum itself was created by Drs. James and Cheryl Hollman Keen, both visionary leaders and top notch educators. Previously, they had taught at Harvard's divinity school and had contributed some of the original research to "No Limits to Learning." They designed the Governor's School curriculum to:

1) Foster a transdisciplinary global awareness, an enriched personal awareness, and an appreciation of both living and nonliving systems ranging from microscopic to the biospheric and beyond.

2) Be forward looking in scope and content, emphasizing the anticipation of both the perils and the promises associated with rapidly changing technologies, patterns of global interdependence, and changing economic realities.

3) Pose ethical and moral dilemmas with the aim of encouraging the scholars to become more explicit in clarifying values and value conflicts and in developing a sense of moral stance.

4) Foster a sense of personal responsibility and hope among the Governor's scholars and provide a pivotal experience that enhances the growth and development of each scholar's sense of commitment to working for and contributing toward a more productive, peaceful, and just future. This sense of commitment should not be tied to any particular party line. Instead it should constitute an acceptance of a personal challenge in the face of ambiguity and complexity.

This curriculum vision translated into four main educational components: the intensive seminar, the evening series, field trips and the integrative seminar, which was for most students the centerpiece of the program.

Intensive Seminar

The intensive seminar was the most traditional academic element of the Governor's School. As a student, my class was entitled "Ethics and Public Policy." While reading was assigned and a professor lead or moderated discussions, the seminar format necessarily made the class different than most any high school educational experience. For most of us, it was the first time that we could actively engage other students and the teacher in debate. We were taught that our opinions really did matter, and that our ideas were most convincing when supported by verifiable facts. This, of course, made us appreciate both the context and the importance of even the most dreaded of scholastic processes - rote memorization.

For the most part, our elementary and secondary education systems provide little ethical debate due to administrative constraints enveloping controversial topics. By ignoring ethics, students are implicitly given the message that ethics are irrelevant. Such neglect shortchanges the sharpening of critical-ethical thinking. Gifted students thrive in environments which require judgment, creative arguments, and unconstrained thinking.

I can still vividly recall preparing for an argument surrounding President Truman's decision to launch the atomic bomb. Learning how to disagree without being disagreeable, understand an opponent's view, and present our own unique views were important areas of intellectual and emotional development.

Four years later I served as a teacher assistant for a course entitled "Conflict Resolution." The teacher, Dr. Andrew Hahn, was truly remarkable in his ability to shape the class as a forum for discussions which moved simultaneously on a societal and personal level. He also provided students with a role model of someone embodying the Governor's School ideal of gifted people making a difference.

Evening Series

The evening series involved speakers who often were engaged in a modified debate style format. The speakers were typically prominent political and civic figures. The public issues core of the program enabled the Governor's School to attract high level officials such as the Governor, congressmen, and notable state leaders. The debate format lead to an increased ability to perceive nuances in complex social arguments. Most of our previous classroom experiences involved hearing the single opinion of our teacher. For many of us, this was the first time that we witnessed, in a classroom setting, two adults vigorously presenting opposing viewpoints.

Field Trips

Field trips varied yearly. In my year, we went to the United Nations. This was an eye-opening experience for most of us, and helped lend realism to a later Governor's School simulation of the Security Council meeting during a nuclear crisis.

Integrative Seminar

The integrative seminar was comprised of one student from each of the intensive courses and one faculty member designated to channel discussion. Our initial free flowing discussions were spent processing information related to classes, the evening speakers, and current events. As the weeks wore on, and as intimacy grew, topical discussions progressed with more personal revelation and style. Conversations about racism evolved beyond abstract societal observations to include personal experiences related to bigotry and prejudice. Discussing societal drug abuse would lead to revealing anecdotes about relatives or friends. We also used this time for filtering our thoughts about the program and its effect upon us.

Personal expression was the most valuable factor in the success of the seminar. Students were initially surprised that they were allowed, and in fact encouraged, to state their own opinions, and bring in stories from their own life experience. The integrative seminar format produced significant levels of personal growth within participants. The importance of the seminar's self-developmental aspect cannot be overstated.

An Atmosphere of Innovative Learning

Monmouth College President, Dr. Samuel H. Magill, who deserves significant credit for conceiving the idea for this Governor's School, believed that it should be the first of its kind to demonstrate innovative learning. He defined innovative learning in the following way:

> The concept of innovative learning stresses: 1) developing the capacity to anticipate change and live creatively into the future; and 2) promoting the ability to participate effectively, reflectively and responsibly in the life of one's community, society, and world. It emphasizes participation with a sense of personal autonomy and in collaboration with others, out of a sense of the whole human family.

Magill's comments touched on several themes of this particular Governor's School. Most importantly, this program was distinctly future oriented. For example, John Naisbitt's Megatrends (1982) was part of the curriculum and helped ground students with the belief that they would be shaping tomorrow's world. For the first time, many of us were propelled to think beyond the next school year.

Furthermore, this was the first compelling presentation of the community ideal. For those of us who had come from sprawling disconnected suburban enclaves, community service was almost a novel concept. The Governor's School provided a distinct community and propounded the idea of contributing to our various communities back home. Thinking globally and acting locally was a mantra that dominated my first experience with the Governor's School,

both conceptually and concretely. For example, as we were exposed to world environmental issues, we were simultaneously told that we could do something about the problem on the local level. By bridging the gap between thought and action, a yearly 'cleaning the beach' event was created. Local residents may have developed a strange appreciation for the annual influx of teenagers, if only because it assured a clean beach for a few months each summer.

Yet, despite the emphasis on community, students were encouraged to allow their distinctive character to emerge. Personal autonomy is rarely advocated in standard public school education where order requires conformity. Here, individuality was the favored theme above peer pressured convention.

Built-In Advantages

It must be said that the Governor's School had some built-in advantages that are not available to most gifted programs. First and foremost, it was a one month total immersion program. Students from around the state were provided free room and board at Monmouth College, in West Long Branch, New Jersey. David Wolf (1985) of The New York Times provided the following description of how students were selected:

> They [the students] represented the top of their class statewide and were chosen by the Governor's School's directors from a pool of more than 600 finalists nominated by their high schools through a rigorous selection process based largely on scholastic achievement and perceived leadership potential.

Since they were away from their accustomed surroundings, students were able to receive new paradigms without interference. Second, the teachers and staff lived with the students, thereby providing constant models and references for new ideas presented, and third, the scenic campus and the nearby beach helped create an idyllic environment.

Pivotal Experience

Most specialized programs are more interesting than standard class work, and certainly help develop academic abilities. Few, however, leave lasting social impacts.

In contrast, the Governor's School was a pivotal experience for many students. By educating talented but, for the most part, directionless youth, and pointing them towards meaning and purpose, the Governor's School community service oriented approach helped create passionate, committed, and energized students dedicated to making a difference. Legislators and school budget administrators should appreciate the long lasting benefits that such citizens will provide.

CONCLUSION

Gifted children are often showered with attention. The attention, however, seems almost exclusively focused upon developing the gifts and not upon cultivating a sense of purpose for using the gifts. Ted Kaczynski, the alleged Unabomber and perhaps the most extreme example of the gifted child gone awry, provides a frightening view of misdirected genius. An unexpected source, the movies, contribute a different model - Luke Skywalker, the gifted student from the Star Wars Trilogy. Born with access to the Force, he was trained by Yoda to use his gifts for goodness, and to resist the temptations of Darth Vader's dark side. Program developers would serve society well by emulating this make-believe educational prototype.

My sense from meeting a host of gifted children all grown up is that many have not developed a purposeful sense for how they should use their gifts other than to benefit themselves. As self-centeredness seems to be a reigning ethic in our society, this is not surprising, but it also demands that educators respond to allegations that gifted education merely develops higher functioning narcissists.

Legislators and community officials expect returns on their investment. If precious educational dollars are being siphoned away to enhance the abilities of individuals who give back little or nothing to the community, then society does not derive concrete benefits from gifted programs. If, however, legislators can be shown the fruits of projects created by community contributing students, then allocation for special programs becomes more appealing.

The first speaker that I heard at the Governor's School was the late Millicent Fenwick, the legendary former Congresswoman from New Jersey. She gave a stirring oration championing the idea that talented people have responsibilities to society. At the time, this notion was foreign to most of us. Through the course of the month, this message was echoed through interaction with the staff, speeches from guests, and the ethic of the community. Although the staff could only be construed as liberal, there was never any overt political message. The real message was to bring the Governor's School ideal back to our own communities. At home, energized students created numerous local service projects that provided tangible benefits to their communities. Such action demonstrated to

legislators and school administrators that the money allocated for the Governor's School was well spent.

Gifted education can still be supported for traditional reasons; however, in an educational world of scarce resources, further justifications are needed. Tying in community service with gifted education provides one such justification, and from a political relations standpoint, a very powerful one. ☞ ☞ ☞

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FIRST CLASS PUBLISHING FOR GIFTED STUDENTS

BY TEENA VAUGHN-D'ANNIBALE SHIPPENSBURG, PENNSYLVANIA

As I walk into the classroom I see twenty-four bright, eager, interested faces and two that look bored to death -- already. It's my daughter's academically gifted class and I'm there to teach them about publishing. I've done this program for many classes and the ratio of eager faces to bored faces is not always the same when I start, but, so far, has consistently been the same when I finish -- 100% EXCITED!

"Picture this classroom as a publishing company." I begin. "All twenty-six of you are 'First Class Publishing.' Do you know that publishing houses receive, on the average, 5000 submissions a year? Do you know how many books they publish?"

The hands shoot up.
"Yes. Do you have a guess?" I say, smiling. For I know the number is astronomically low.
"I think 500 books. That's 10%." -- a bright young 'eager' face pronounces proudly.
"Yes?" I choose another hand.
"I would say more like 1,000!"
"Guess again." I point to the "bored" face and ask, "How many do you guess?"

He tries to muster a wise guy voice and looks around for approval, smugly saying, "One." A look of self satisfaction crosses his face, obviously pleased at making such a funny joke.
I reply, "Well, you are the closest."
His head whips up and his eyes pop open, partly embarrassed, partly shocked.

"On average a publishing company publishes less than .1% of their submissions or in this case the answer was 5 books out of 5000 submissions. I took that information from a very important book you will need if you want to get published called the Writer's Market. It tells you everything you will need to start getting published."

That's the opening dialogue for a unique program I provide for schools called Publish and Prosper. Publish and Prosper is unique in that it provides a new motivation to both teacher and student to write.

Mrs. Diane Flaggler of the Pine Valley Elementary School in Wilmington, NC has touted this as the best program she's ever seen for motivation in writing, "My big specialty is Math. But after your presentation, I'm more excited than the children. I really want to try to get published. Can you help?"

"Sure, you can get published. You have to be able to take a lot of rejection and criticism, but if you set your mind to it you can probably find your niche in a trade journal or a Gifted Education magazine. After all, you are an expert. You do what you do every day and find innovative and creative ways to teach. That makes you an expert."

Every child, and adult, for that matter loves to see their works in print. I am sure every one of you reading this article today has "published" books in your classroom to be placed on display, or in a class library, so other children can share the author's talent and expertise. It isn't so bad for the ole self-esteem either -- eh? You're smart and creative to be thinking and teaching like this because academically gifted children are bored by more traditional forms of teaching.

So why not take it one step further and teach them about the "publishing game" and see if they can really get published. The six steps are ***motivate*** (be excited and offer incentives), ***imitate*** (stress reading to learn a unique writing style), ***delegate*** (give them the power to publish), ***initiate*** (get things going with deadlines, etc.), ***participate*** (the program encourages teachers to get published themselves), and lastly to "***reward-egate***" (yes, I made it up but it is creative and you should reward me for thinking up something new, as you should your students -- rewards are the ultimate incentives.)

So, let's talk about how to actually implement this whole program. The most important idea is that you are all in this together. When my daughter's gifted class sent me their query letters (a letter that asks the publisher if they are interested in your article), their teacher sent her query right along, too.

The day I sent them back with corrections, Mrs. Flaggler gave me a call, "Teena, the students were so thrilled that I received corrections, too."

They love it! Let them know you are a human being and next thing you know the creativity flows. The rewards offered tie into motivation, as does this one simple statement: You may get published in a real live magazine. Motivation also requires an open mind on your part. You may not think a story on how Kaity's little brothers drive her insane is anything but a nine year old complaining. Yet, a children's magazine like "Cricket" might love that kind of thing. Be open minded. Remember Picasso? Who would've thought?

Of course we all learned in one of our English Lit classes in college that the reason for reading Shakespeare was to not only enjoy his work but to learn a classic style. If the children know they are reading to help them be better writers, to learn the different styles so they can form their own, they will be more open to a variety of authors and will not read all one hundred eighty million volumes of Babysitter's Club exclusively. Take the time to find some funny verses in Shakespeare or the Bible or James Joyce and without telling them who wrote it, read it out loud and ask if they think this person is a good author. You'll be surprised by the answers and debate you will receive. Exceptional children generally have very strong opinions and love to voice them -- if you let them. Then, explain who the authors you chose are and why they are so famous. Teach them what is good about their writing and the children can imitate the famous author's style in order to better their own.

This is where I usually talk about plagiarism, and what it is and how you can literally be taken to court for plagiarism. Using someone's style to learn and then create your own style is a lot different than borrowing their words. Make sure they understand this. Imitation is the sincerest form of flattery, only if credit is given where credit is due.

Ok, now the fun begins. You will be picturing your class as a publishing house. If you haven't already, you need to buy a Writer's Market and read the beginning to give you a feel for publishing and how it works. Point to your class and tell them they are the whole publishing house. A query letter comes in and a group of people called "readers" might receive 200 queries in a day. Assuming all of you are readers, that would be 4000 letters. (Obviously, you do the math for your class, but you get the idea.) Then, they choose 5 to be sent to the Editorial Staff. (Point to 5 children) You are the Editorial Staff and Joe (I try to pick the least interested child in the class to be Editor-in-Chief because, as we all did, I took Psych 101) here, is the editor. They will read these 5 letters and decide if any of the ideas are something the magazine would like to publish. If there is one they like, then send a letter to the prospective author stating how many words and what "angle" they would like for them to take and how much they are willing to pay.

Now that they have the idea of a publishing house and how it functions (of course, this is a VERY simplistic explanation, but it gets the idea across), divide them up into publishing houses and delegate the power to them. Just the editorial staff exists at their publishing house and you as a teacher must decide if rejection is "allowed" depending on their maturity level. They must review the letters they receive as a group and send the author back a letter describing what kind of article they want. If you want to keep them short, put a 100 word maximum on the article and ask them to describe a shoe, or describe how it feels to win. Then each student queries a publishing house other than their own.

Next, they will need deadlines to initiate the work. You give the initial deadline for the query letter and then let the publishing houses give deadlines for the articles they want from each author. They may want to give a different deadline to each author so they can control how many articles they receive at one time. Or they may take the real approach and say, "This is a buyers market; I'll get back to you when I feel like it." However realistic, this last alternative is best discouraged. So you've gotten them started, now it's your turn.

Participate in the process. If you're a little too reticent to actually try to get published in "real life," then query one of the class publishing companies. The children think it's so cool for their teacher to be learning right along with them. And, as we all know from experience, they can usually teach us a thing or two.

If you are brave enough to dip into the published author pool, make sure you share your rejections or acceptances with the students. You provide a model for them and give them the confidence to one day try to get published themselves. Rejection, you must let them know, is part of publishing and a part of life. It doesn't mean you're bad at what you do or that you're not talented. The Beatles were thought to be no talents who would never make it in the music industry. And like I said before: Picasso? Go figure. The idea is: Don't give up AND have a LOT of self-confidence.

Reward-egate, my word that you so graciously allow me to misuse, is pretty self explanatory. You all know the traditional rewards, but maybe you can actually get a group book published. Go to a local print shop or newspaper and tell them about your project; they may donate the actual printing of a "real book". Don't forget to try universities in your area. They usually have in-house printing offices and hopefully will be very sympathetic to such a good cause, being institutions of learning. (Besides, it's great PR for them.)

So, there you have it – a wonderful new program to get the students interested in writing through reading, self-esteem building and most importantly through getting to know you. I look forward to seeing you and your students Publish and Prosper. ☎

"I'd say one of the most common failures of able people is a lack of nerve. . . . In innovation, you have to play a less safe game, if it's going to be interesting. It's not predictable that it'll go well." George Stigler, 1982 Nobel Prize winner in economics. From **Creativity: Flow and the Psychology of Discovery and Invention** (1996) by Mihaly Csikszentmihalyi.

BOOK RE /IEW FROM *GIFTED EDUCATION NEWS-PAGE* --AUG.-SEPT. 1996

GIFTED CHILDREN: MYTHS AND REALITIES BY ELLEN WINNER (1996). BASIC BOOKS: NEW YORK.

This is a unique and essential work in a field that has an abundance of textbooks on identifying and educating gifted children. The typical formula-based textbook includes three to four chapters concerned with defining giftedness and providing examples of gifted children's behavior in the school and home. The remaining chapters usually describe various approaches and in vogue "models" of gifted education. (At least one of these chapters contains an obligatory discussion of creativity -- What is it? How can educators improve it?) In addition to providing readers with only a superficial birds-eye view of gifted children and their education, such textbooks over-emphasize teaching models and approaches. There is not enough in-depth discussion and analysis of their characteristics and behavior.

Winner's book is similar in quality to a few exceptional works in the gifted field such as Gifted Children: Their Nature and Nurture (1926) by Leta S. Hollingworth and Differential Education for the Gifted (1980) by Virgil S. Ward. It approaches giftedness mainly as a psychological phenomenon of human development rather than a statistical or educational concept. Winner's perspective is that of a psychologist attempting to penetrate the minds of different types of gifted children. Throughout the book, one can sense a struggle to und- stand these children from a psychological and Piagetian perspective, i.e., by closely observing and analyzing their cognitive development. What makes it an outstanding work in the gifted field is Winner's brilliant analysis and description of these developmental processes in extraordinarily gifted children. She has succeeded in improving the reader's understanding of these children as a result of her insightful and detailed discussions of various types of giftedness. These discussions are based on actual case histories of artistically, musically, verbally and mathematically gifted children. The discussion of artistically gifted children is particularly informative because of the numerous children's drawings used to illustrate their development and the author's insights into these drawings.

Educators of the gifted will like the book's format because it is centered around disproving nine popular myths introduced in Chapter One: (1) Global giftedness -- all gifted children have general intelligence that can produce high performance in all areas; (2) Talented but not gifted -- these are two distinct groups that should be separated into different school programs; (3) Exceptional IQ -- a high IQ is a necessary condition for being gifted; (4)/(5) -- Biology versus environment -- either biology is more important in determining giftedness than environment or vice versa; (6) The driving parent - gifted children are "made" by pushy parents; (7) Glowing with psychological health -- they are paragons of mental health; (8) All children are gifted -- educators just need to use the correct methods for identifying each child's strengths and gifts; and (9) Gifted children become eminent adults -- being gifted as a child will automatically lead to successful careers and significant creative work as an adult.

Chapters Two through Five are particularly informative concerning: (1) the globally gifted; (2) children who have extraordinary abilities in either language or mathematics; (3) those who are highly gifted in artistic or musical areas; and (4) children who do not have exceptionally high IQs but are gifted in art or music. To illustrate the extremes of the IQ problem, Winner provides many fascinating examples of savants who produce exceptional artistic works and brilliant musical performances. Chapter Six is concerned with The Biology of Giftedness, and includes an interesting discussion of Norman Geschwind's hypothesis (1984) on the relationship between right brain anatomy and functions (mathematics, music and art), non-right-handedness, childhood allergies, and excessive testosterone production during the later stages of fetal development. This discussion demonstrates the important point that future brain research may improve understanding of the biological basis of giftedness.

Chapters Seven through Ten focus on family influences, social-emotional development and characteristics, schooling, and factors that influence success as an adult. Chapter Eleven is a summary of the realities associated with each myth introduced in Chapter One and discussed throughout the book. Educators should be very interested in reading these chapters. For instance, Chapter Nine (Schools: How They Fail, How They Could Help) presents Winner's ideas on educating the gifted. She argues that limited resources for gifted programs should concentrate on the extreme forms of giftedness discussed in the book. Unfortunately, current trends appear to be going in the opposite direction, i.e., watering down gifted programs to a level which is barely distinguishable from general education programs.

Winner's definition of giftedness in Chapter One includes three elements: "precocity," "an insistence on marching to their own drummer," and "a rage to master." This definition and the subsequent narrative provide strong support for maintaining and expanding rigorous programs for gifted students. We enthusiastically recommend Gifted Children: Myths and Realities to all educators, psychologists, graduate students, and parents who want to be enlightened regarding the real world of the gifted.

JOHANNES BRAHMS (1833-97): AN APPRECIATION DURING HIS CENTENNIAL YEAR

BY MICHAEL E. WALTERS
CENTER FOR THE STUDY OF THE HUMANITIES IN THE SCHOOLS

"There are people who vindicate the world, who help others live just by their presence." The First Man (1995) by Albert Camus. P. 35.

A few months ago about three o'clock in the morning, I found myself unable to sleep that particular night. I proceeded to read and listen to The New York Times' radio station. It was playing ***A German Requiem*** by Johannes Brahms. The experience was like a religious service and the hour and a half performance went by as if I was in a timeless zone. The only time that was relevant was the sense of being totally enveloped within the music and text of this profound work. I was overcome by the realization that this music was a living reality of the Sensibility of giftedness. The next day I began to study the life of Johannes Brahms to learn about this obviously unique musical genius.

One of the major books on the life and art of this great composer is **Brahms: His Life and Work** (1982) by Karl Geiringer. The author was an Austrian academic and an expert on the life and music of Bach and Brahms. Geiringer fled Vienna after the entry of Hitler's army and emigrated to the United States where he became a professor of the history of music at several American universities including Boston University and the University of California at Santa Barbara. His biography is primarily based on studying Brahms' letters. It is written in a wonderful narrative style that combines both musical descriptions and a lucid prose which are easily accessible to the layman. Every teacher of the gifted should read this book because it captures the holistic texture of how personal sensibility combined with a community of giftedness created a genius. For Brahms, his youth exemplified the German version of the African proverb -- "It takes a village to educate a child."

Brahms was born and raised in the most humble sections of Hamburg. His parents were artistically inclined individuals. His father was a musician in Hamburg who played in several civic musical organizations. Yet, despite these economic and social limitations, his giftedness was recognized, appreciated and nurtured by his community. As a teenager, Brahms played in taverns located on Hamburg's waterfront. His talent was brought to the attention of a music teacher who made Brahms' musical development a major personal endeavor. This teacher, Friedrich Wilhelm Cossel, was an excellent pianist who was not satisfied with mere technique, but instead he demanded that his students gained a thorough intellectual and aesthetic appreciation of the compositions they were learning. Cossel sought from his students the understanding that every musical work was sacred and could only be appreciated with reverence. Brahms' musical development was so accelerated that Cossel's teacher, Eduard Marxsen, a famous composer of that time, took on Brahm's musical education without receiving any remuneration whatsoever. Brahms was so appreciative of his teacher Marxsen that, even in his mature years after he was successful, he continued to correspond with him and send him manuscripts for review.

The community that nurtured, stimulated and appreciated Brahms in his early adulthood included his fellow musicians. The couple, Robert and Clara Schumann, created a family nexus that included Brahms. When Robert Schumann succumbed to mental illness and was tragically confined to an asylum, Brahms became a devoted companion to Clara Schumann and her seven children.

Brahms marched to his own drummer. While Franz Liszt and Richard Wagner were enthralled with political and nationalistic mythologies, Brahms was dedicated to the concept of writing pure melody and the music of universal human emotions. In this endeavor, he was influenced by German folk songs, gypsy melodies, Jewish cantorial lamentations, and the popular music of the taverns where he spent much of his leisure time. His mother and Clara Schumann died at about the same time. Brahms' response was to compose ***A German Requiem*** as an expression of his grief. The emotional thrust of this requiem was not the concept of transcendence, but of endurance and consolation. In this sense, he was a precursor of the modern religious existentialist viewpoint. He wrote the text himself which was based on Martin Luther's translation of the Old Testament Psalms. It was ironical that this requiem created a deep appreciation of the Old Testament.

It is the Centennial of the death of Johannes Brahms. In October 1996, the Berlin Philharmonic was in New York City to perform Brahms' symphonic works. They were joined by piano and violin soloists to play his great concertos written for these instruments. His choral works will be highlighted in religious services during 1997. We in the gifted community have a duty to discover and teach our students about the genius of Johannes Brahms, and the environment that encouraged his development. ♪♪♪♫♫♫

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During our ten years of publishing *GEPQ*, we have attempted to establish a balance between conceptually based and applied articles. But the former types have not been readily available because there are few individuals who concentrate on theoretical problems in the gifted field. This issue helps to remedy the situation by presenting an article by Professor Howard Gardner which proposes to extend Multiple Intelligences (MI) theory beyond the original number seven. Because of space limitations, it is presented in two parts: (Part One, Spring 1997 issue) -- an overview of MI theory and discussion of a new candidate intelligence, Naturalist intelligence; and (Part Two, Summer 1997 issue) -- a discussion of two more candidate intelligences in the Spiritual and Existential areas.

Although Gardner's work applies to children of all abilities, it obviously has great importance for the identification and education of gifted children. Since he first introduced the concept of Multiple Intelligences in Frames of Mind (1983), educators have applied the seven intelligences to identifying and teaching children with different types of abilities. However, educators of the gifted have been slow to use MI theory, primarily because of historical precedents set by general ("g") factor theories of intelligence -- as exemplified by the Stanford-Binet Test of Intelligence (first published in 1916). The widespread use of MI theory in the gifted field would eventually lead to more effective differentiated services for children with different types of abilities, and the resulting programs would be strengthened because of their reliance on the solid theoretical foundation developed by Gardner.

The second article in this issue, by Colleen Willard-Holt , Ph.D. and Dan G. Holt , Ph.D., discusses how MI theory can be used to identify and design programs for different types of giftedness. Both authors have been involved in gifted education for more than 15 years as parents, educators, researchers, conference presenters, and board members of a state gifted organization. Colleen is currently on the faculty of Penn State Harrisburg, and Dan is an author and consultant to educational agencies and businesses in the areas of giftedness, humor, stress, art and creativity.

Next, Ross Butchart discusses the new programs for gifted children in the Vancouver, B.C. Public Schools. In the concluding essay, Michael Walters of New York City highlights the work of the great Harvard psychologist, William James. **Maurice Fisher, Publisher**

Congratulations to Joan Smutny for receiving a Distinguished Service Award from the National Association for Gifted Children!

ARE THERE ADDITIONAL INTELLIGENCES? THE CASE FOR NATURALIST, SPIRITUAL, AND EXISTENTIAL INTELLIGENCES *

BY HOWARD GARDNER
HARVARD UNIVERSITY

I. The Magic Number Seven

In Frames of Mind, originally published in 1983, I rejected the notion, widely held among scientists and laypersons, that human intelligence should be considered as a unitary trait or ability (Gardner, 1993a). Rather, in line with theorists like L. L. Thurstone (1938) and J. P. Guilford (1967), I argued that the human intellect is best construed as at least seven, relatively autonomous faculties. Only two of these faculties--linguistic and logical-mathematical--fall comfortably within the usual definitions of intelligence; and only these two lend themselves readily to testing in standardized short-answer formats. The other five intelligences--spatial, musical, bodily-kinesthetic, interpersonal, and intrapersonal--have in the past either been considered to be talents, or have been deemed outside the permissible scope of human intellect.

Most previous studies of intelligence--whether of the unitary or the pluralistic stripe--have arrived at their conclusions through the scrutiny of test scores, and, particularly, the examination of correlations among scores on a variety of sub-tests. Those who favor a unitary view see the various tests as reflections, to a greater or lesser degree, of a single underlying factor of "g" or general intelligence (Herrnstein and Murray, 1994). Those who are partial to a pluralistic view look at the test scores--indeed, sometimes at the very same scores--and discern instead a series of relatively independent factors, organized either hierarchically or heterarchically (Gould 1981; Sternberg 1982).

My approach to the study of intelligence was unusual, if not unique, in that it minimized the importance of tests and of correlations among test scores. Rather, I proceeded from a definition and a set of criteria. As laid out in Frames of Mind and other documents of the period (Gardner, 1993b), I defined an intelligence as the ability to solve problems or to fashion products that are valued in at least one culture or community. I then went on to specify eight criteria for an intelligence:

1) identifiable core operation(s);

2) evolutionary history and evolutionary plausibility;

3) recognizable end-state and distinctive developmental trajectory;

4) existence of savants, prodigies, and other individuals distinguished by the presence or absence of specific abilities;

5) potential isolation by brain damage;

6) support from experimental psychological tasks;

7) support from psychometric findings;

8) susceptibility to encoding in a symbol system (Gardner, 1993a, Chapter 4).

While none of the candidate intelligences fulfilled all of these criteria perfectly, each of the seven intelligences itemized above satisfied the majority of the criteria.

In Frames of Mind I made it clear that there was nothing sacred about the list of seven intelligences. If there were seven, I indicated, more would surely be discovered. Moreover, each of the original seven intelligences itself harbored subcomponents or constituent intelligences; it was a matter of expository convenience, rather than logical or scientific necessity, that gave rise to the original, readily-described ensemble of intelligences.

* © 1996, Howard Gardner, Harvard Project Zero

Since the theory of multiple intelligences first gained attention, I have repeatedly been asked whether I have expanded the list of intelligences. To fob off this question, I devised the following light-hearted response. "My students have often asked me whether there is a cooking intelligence, a humor intelligence, and/or a sexual intelligence. They have concluded that I can only recognize those intelligences that I myself possess." More seriously, I have contemplated a number of candidate additional intelligences but until now have thought it prudent not to expand the list.

In this paper, I consider directly the evidence for three "new" candidate intelligences: a Naturalist Intelligence, a Spiritual Intelligence, and an Existential Intelligence. As I explain below, the evidence for a naturalist intelligence is stronger, and less ambiguous than the evidence for a spiritual intelligence; hence I end up adding the naturalist intelligence to my list. The realm of the spiritual, as typically defined, does not fall comfortably under the rubric of intelligence as I construe it. However, evidence for a related "existential" intelligence is more persuasive.

In the end, whether to declare a human capacity as a "new intelligence" is a judgment call. The deeper purpose of this paper is to explore once more how one goes about identifying an intelligence and to reveal my reservations about extending the concept in less secure directions.

II. The Naturalist Intelligence

When presenting my concept of intelligences, I generally introduce each intelligence through the vehicle of an "end-state"--a socially recognized and valued role which appears to rely heavily on a particular intellectual capacity. Thus, I designate a poet to denote linguistic intelligence, a computer scientist to indicate logical-mathematical intelligence, a salesperson or clinical psychologist to convey interpersonal intelligence, and the like.

The very term "naturalist" combines a description of the core ability with a characterization of the role that is valued in many cultures. A naturalist is an individual who demonstrates expertise in the recognition and classification of the numerous species--the flora and fauna--of his or her environment. Every culture places a premium on those individuals who can recognize members of a species that are especially valuable or notably dangerous, and can appropriately categorize new or unfamiliar organisms. In cultures without formal science, the naturalist is the individual most skilled in the application of the current "folk taxonomies" (Berlin, 1992); in cultures with a scientific orientation, the naturalist is a biologist who recognizes and categorizes specimens in terms of current formal taxonomies, such as those devised by Linnaeus.

In our own culture, the word "naturalist" is readily applied to those individuals whose knowledge of the living world is outstanding, like John James Audubon, Roger Torrey Peterson, or Rachel Carson, as well as those individuals who study organisms for more theoretically-oriented purposes, such as Charles Darwin, Louis Aggasiz, Ernst Mayr, or E. O. Wilson. It is notable that Darwin commented he was "born a naturalist" (Browne, 1995) and that Wilson entitled his recent autobiography Naturalist (1994)). Indeed, it was my recognition that such individuals could not readily be classified in terms of the seven antecedent intelligences that led me to consider an additional form of intelligence.

While one tends to think of the naturalist's abilities as being exercised chiefly with respect to plants and animals that are seen with the naked eye, I construe their scope more broadly. To begin with, there is no need to restrict the application to ordinary vision; any distinction that can be made and justified under magnification is equally valid. By the same token, species recognition by no means depends upon vision; blind individuals can be extremely acute in recognizing species and one of the leading naturalists of our time--Geermat Vermij--operates by touch (Yoon, 1995). Also, it seems reasonable to assume that the capacities of the naturalist can be brought to bear on items that are artificial. The young child who can readily discriminate plants or birds or dinosaurs from one another is drawing on the same skills (or intelligence) when he or she classifies instances of the categories of sneakers, cars, sound systems, or CDs.

Just as recognition of tones and melodies is the core of musical intelligence, so, recognition of species membership is the core of the naturalist's intelligence. It is worth noting that a full-blown naturalist goes well beyond such taxonomic capacities. Exhibiting what Wilson (1984) has termed biophilia, he or she is comfortable in the world of organisms and may well possess the talent of caring, taming, or interacting subtly with a variety of living creatures. It is also possible, though more speculative, that the pattern-recognizing talents of many artists and natural scientists are built upon the fundamental perceptual skills of naturalist intelligence.

Judged in terms of the eight criteria proposed in **Frames of Mind**, the naturalist's intelligence proves quite as firmly entrenched as the other intelligences. There are, to begin with, the core capacities to recognize instances as members of a group (more formally, a species), to distinguish among members of species, to recognize the existence of other neighboring species, and to chart out the relations, formally or informally, among the several species. Clearly, the importance of a naturalistic intelligence is well established in evolutionary history, where the survival of an organism has been dependent upon its ability to discriminate among quite similar species, avoiding some (predators), and ferreting out others (for prey or play). The naturalist's capacity presents itself not only in those primates that are evolutionarily closest to human beings; birds are also readily capable of discerning the differences among species of plants and animals (including ones not in their "normal" expected environment) and can even recognize members of the class of human beings from photographs. (Edelman, 1995; Herrnstein and Loveland, 1964; Wasserman, 1994).

Turning to the role of the naturalist in human culture, I have already mentioned some end-states that foreground the naturalist's intelligence; it goes without saying that many other roles, ranging from hunter to fisherman to farmer to gardener to cook, exploit this ability. Even apparently remote capacities, such as recognition of automobiles from the sound of the engine, or the detection of a novel pattern in the scientific laboratory or the discernment of artistic style, may exploit mechanisms that originally evolved because of their efficacy in distinguishing between toxic and non-toxic ivies or snakes. Quite possibly, the patterns of life discerned--though put to contrasting ends--by poets and by social scientists draw as well on the naturalist intelligence.

Moreover, a scale ranging from novice to expert can be stipulated for a budding naturalist (Carey, 1985; Chi, 1988; Keil, 1994). At the early stages, no formal instruction is necessary, but entire formal fields of study, such as botany or entomology, have been constructed as a means of aiding the development and deployment of the skills of the naturalist.

An important source of information about the independence of an intelligence comes from studies that identify individuals who either excel at, or lack, a certain capacity, as well as neural regions that appear to subserve these capacities. Thus, the existence and independence of musical and linguistic intelligence is underscored by the identification of brain centers that mediate linguistic and musical processing, as well as individuals, ranging from prodigies to *savants*, who feature singular capacities that are either precocious or surprisingly lacking.

Just as most ordinary individuals readily master language at an early age, so, too, most youngsters are predisposed to explore the naturalist's world with some avidity. The popularity of dinosaurs among five year olds is no accident! However, there is little question that certain young children stand out in terms of their early interest in the natural world and their acute capacities to identify and to commit to memory a large number of distinctions. As noted in biographies of great biologists, they routinely document an early fascination with plants and animals and a drive to identify, classify, and interact with them. Such scientists as Charles Darwin, Stephen Jay Gould, and E. O. Wilson are only the most visible members of this cohort; studies of biologically-oriented scientists confirm this pattern (Csikszentmihalyi, 1996; Roe, 1953; Taylor & Barron, 1963; Zuckerman, 1977). Interestingly, these patterns are not echoed in the lives of physical scientists, who are more likely to explore the behavior of invisible

forces or to play with mechanical or chemical systems; nor in the biographies of social scientists, who are more likely to be engaged in verbal activities, in the reading of non-fiction, or in searching interactions with other persons.

Just as certain individuals appear to have gifts in the recognition of naturalistic patterns, others are impaired in this respect. The most dramatic examples occur in cases of brain damage where individuals remain able to recognize and name inanimate objects but lose the capacity to identify and to name instances of living things. This distinction has long been reported in the clinical literature (Konorski 1967; Nielsen 1946) and recently has been confirmed by experimental findings (Caramazza, et al. 1994; Damasio and Damasio 1995; Martin, et al. 1996; Warrington and Shallice 1984).

Just which neural centers are involved in this capacity remains somewhat controversial, and, as in the case of musical aptitude, such species recognition may well be represented in different ways in different individuals depending, for example, on whether the species are known primarily through graphic illustrations or by virtue of direct interactions with the plants or animals in question. Yet, because the human naturalistic capacity would appear to be closely related to that of other animals, it should be possible to confirm which brain regions are likely to be crucial in naturalistic perception. The identification of neural networks involved in particular forms of recognition--such as face or paw recognition--may provide important clues for this undertaking (Damasio, 1994; Gross, 1973).

To my knowledge, the capacity of the naturalist has not been of much interest to psychologists. Indeed, psychologists have traditionally strained to use artificial stimuli (e.g., geometric forms) and have thus avoided those stimuli that would be most likely to elicit more natural forms of categorization. Similarly, testmakers have rarely if ever included items that assess skill at categorizing species membership (or other naturalist skills).

An important exception to this statement is work on categorization by Eleanor Rosch and her associates (1976; see also Neisser, 1976); these studies suggest the existence of special psychological mechanisms that identify "natural kinds" (e.g., birds, trees) and that organize such concepts not in terms of lists of defining attributes but rather by virtue of their resemblance to prototypes (how "birdlike" or "tree-like" is the organism in question?). Much of children's early language learning and classification also seems to build upon these natural forms of categorization rather than those forms that have evolved (or have been recast) to deal with man-made objects.

The final criterion for an intelligence is its susceptibility to encoding in a symbol system. The extensive linguistic and taxonomic systems that exist in every culture for the classifying of plants and animals testify to the universality of this feature. (In Western culture, we are especially indebted to Aristotle and Linnaeus). Works of art--ranging from cave paintings to ritual dances to choreographers' notations--represent other ways of "fixing" the identifying features of phenomena of the naturalist's world. Much of religious and spiritual life, including vital rites, also draws upon the natural world and attempts to capture it or to comment upon it in ways valued within a culture.

This review of a candidate intelligence--in this case, the naturalist's intelligence--reveals a capacity that clearly merits addition to the list of the original seven. Those valued human cognitions, which I previously had to ignore, or to smuggle in under spatial or logical-mathematical intelligence, deserve to be gathered together under a single, recognized rubric. Eschewing formal ceremony, I mark this acknowledgment of an eighth intelligence by simple performative speech act. The above review serves as a reminder of the procedure by which it should be possible in the future to review and, if appropriate, include additional capacities within the family of human intelligences.

CONTINUED IN THE SUMMER 1997 ISSUE.

MULTIPLE INTELLIGENCES AND GIFTED EDUCATION

BY COLLEEN WILLARD-HOLT AND DAN G. HOLT
MIDDLETOWN, PENNSYLVANIA

The theory of Multiple Intelligences (Gardner, 1983) has important implications for gifted education in the areas of identification and differentiated curriculum development. Prior to considering these in detail, several principles key to the theory of Multiple Intelligences must be discussed in light of gifted education. First, all people possess all intelligences, but the pattern of strengths and weaknesses differentiates among us. This principle must be considered as gifted program offerings are designed: which intelligence(s) will be addressed by the program? or, alternatively, how will giftedness be defined in light of the intelligences? Second, most people can develop all of the intelligences to an adequate level of competency. This is why intentional nurturing of all of them is so important, providing a framework for regular classroom enrichment. Third, there are many ways to be intelligent in each category. This has implications for identification of giftedness; our assessment tools must be expanded to broader conceptions of intelligence.

Fourth, the intelligences work together in complex ways. Most complex activities require the simultaneous use of several intelligences. A football quarterback, for example, uses bodily/kinesthetic intelligence to pass and run; spatial intelligence to plan plays; and interpersonal intelligence to lead the other players. A scientist uses logical/mathematical intelligence to plan an experiment; bodily/kinesthetic intelligence to carry out lab procedures; and linguistic intelligence to report her results. In school, the majority of subjects can be approached using three or more intelligences. Gifted students may be taught how to optimize the combination of strengths they possess, and to analyze problems in terms of which intelligences would be most applicable.

How Multiple Intelligences Relate to Identification of Giftedness

Most of our current gifted programs relate to the linguistic and/or logical/mathematical intelligences. Not only are these the main areas that are tapped by our current "intelligence" tests, but they are also the ones most emphasized and valued in schools. Interestingly enough, these are also the intelligences most often affected by learning disabilities.

Thus, our gifted programs are nurturing the same two intelligences which are emphasized by educational programs in general. Meanwhile, we neglect students who are talented in other areas. As long as the field is satisfied with a narrow view of intelligence, this imbalance will continue. Consider the following:

> Failure to help the handicapped child reach his potential is a personal tragedy for him and his family; failure to help the gifted child reach his potential is a societal tragedy, the extent of which is difficult to measure but which is surely great. How can we measure the sonata unwritten, the curative drug undiscovered, the absence of political insight? They are the difference between what we are and what we could be as a society (Gallagher, 1975, p. 9).

Conscious attention to multiple intelligences will assist in averting such "societal tragedies," as we strive to develop more of the talents of more of our students. Broadening our criteria for giftedness involves using assessments in addition to paper and pencil tests: products, observations, portfolios, etc. Lazear (1994) provides intelligence profiles for evaluating the development of capacities in each intelligence. Maker, Nielson, and Rogers (1994)

developed multiple intelligence problem solving profiles. We can use a variety of assessments to encourage students to show in their own way what they can do, rather than using narrow instruments to demonstrate what they cannot.

One major problem in broadening our identification criteria to include multiple intelligences is one of resources. Many gifted programs already operate on a shoestring budget with severely overworked personnel. The following points may help in convincing the administration to allocate more resources:

1) There exist several extremely successful programs which utilize multiple intelligences: the Key School in Indianapolis , the DISCOVER network based in Arizona, and the programs for the gifted in the Charlotte-Mecklenburg (North Carolina) School District (Maker, Nielson, & Rogers, 1994).

2) The conscious use of multiple intelligences will assist in recognizing and nurturing the talents of a larger number of students who are gifted in varied ways, thus mitigating charges of elitism.

3) Using multiple intelligences as a basis for identification has been found to be effective in identifying gifted children of diverse cultures (Maker, Nielson & Rogers, 1994).

Prior to utilizing multiple intelligences to develop and implement gifted curricula, it is helpful to give students insight into the theory and their own relationship to it.

Introducing Students to Multiple Intelligences

Students, particularly gifted students, often find the theory of multiple intelligences fascinating. In addition to a brief overview of the intelligences and the elements included in each, here are some additional ways to introduce the intelligences to the students:

Checklists exist for identifying a child's preferred or strong intelligence(s). These may be used by students themselves or by adults who know students well (Armstrong, 1994).

Interest centers may be created for student exploration. One center per intelligence would be available for students to visit as they wished. The Linguistic center might include books, writing materials, word processors, dictionaries, thesauruses, crossword puzzles, word games, etc. The Spatial center might include art supplies, reproductions of art works, maps, sculpting materials, blueprints, Pictionary, etc. Lazear (1991) listed additional examples of what might be included in each center. Teachers might observe the students' preferred center(s) to gain insights into strong and weak intelligence areas.

Games might be played in which students identify or create activities for the various intelligences. A Double Dare type game exists in which groups of students create MI activities to challenge each other.

After learning about the intelligences, students are capable of suggesting their own multiple intelligence activities to fulfill assignments. However, students should not always be able to remain with the intelligence in which they excel--they should continually be encouraged to broaden themselves and try new ways of thinking.

Multiple Intelligences in Curricula for Gifted Programs

The dimensions of environment, content, process, pace, and product (Maker, 1982) have long been used to guide our thinking in differentiating curricula for gifted students. Each in turn will be discussed with respect to multiple intelligences.

Environment provides the context for all other dimensions. Environment relates to the entire paradigm shift from a unitary conception of intelligence to the idea of multiple intelligences. Only in an environment which values and nurtures all intelligences to the same extent will the varied talents of all children be fully developed.

Differentiating content traditionally has been interpreted as incorporating increased abstractness,

complexity, and variety into curriculum for gifted learners. A fourth facet may now be added: broadening the content to provide experiences with all intelligences related to the topic. As a unit is begun, the students and/or teacher may use a concept mapping activity as a brainstorming tool. The topic or theme of the unit would be placed in the center, with each of the intelligences branching from it. For example, a unit on the solar system may have topics such as "etymology of planet names, mythology, and research" listed under Linguistic Intelligence, and "biomes of each planet, ecology, and terraforming" under Naturalist Intelligence. The ideas generated become topics for class discussion, assignments, learning station activities, or independent study projects.

A second way in which multiple intelligences may enhance content is by integrating all of the intelligences into one comprehensive project. One example is staging a play or musical production. Students high in linguistic intelligence might be in charge of writing or adapting the script, while the spatially talented would create set design, backdrops, and scenery. Logical/mathematical intelligence would be important in sequencing the scenes, budgeting, creating timelines for completion of various tasks, advertising and ticket sales, and so on for the other intelligences. Other options for integrating the strengths of all intelligences might include video productions, three dimensional sound murals, newspapers, and museums. All of the above emphasize the interrelatedness and interdependence of the intelligences, as well as the importance of all of them in everyday life.

Differentiating process would integrate multiple intelligences with higher order thinking skills. One way of generating ideas for such integration is by using a grid. Along the top might be whatever thinking skills are being developed; the Bloom taxonomy is one viable model. Along the side are the multiple intelligences. In the interior are activities for each intelligence at each level of thinking. For instance, an analysis activity for logical/mathematical intelligence would be to decide if compass directions would be the same on Jupiter, while a synthesis activity for bodily/kinesthetic intelligence would be to design a spacesuit for a mission to Venus.

These activities then may take several directions. Those deemed critical to the understanding of the unit for all students become class activities or assignments. Those which are enrichment activities for the unit might be placed in learning stations. Finally, activities which are more involved might form the basis for independent study projects for interested students.

Independent study projects not only assist in differentiating process, but pace as well, since by nature independent studies are conducted at the student's own pace. A menu of independent study options might be created. For instance, to accompany an elementary solar system unit, options might include the following:

Linguistic--On one of NASA's space probes was a plaque intended to communicate with other intelligent life forms. Find out what the plaque said and in what "languages." Create another message and translate it into several "languages."

Musical--Investigate sound in space. Relate actual space sounds to musical compositions pertaining to the planets. Create your own planetary composition, and describe how it incorporates your knowledge of the solar system.

Bodily/kinesthetic--Choose a planet or moon. Pretend that the Olympic games are going to be held there. Tell how at least ten events would be affected. Then create at least five new events which would take advantage of the new environment.

Inter-and intrapersonal--Research the qualifications of NASA mission commanders. Tell how your talents match the requirements of mission commander to colonize Mars. Then pick an executive team of classmates for jobs which will be important to the mission. Defend your choices.

Many of the above projects differentiate process and product as well as pace. Differentiating product allows students to express their learning in creative

and personal ways. A number of lists of differentiated products exists in the literature (e.g., Maker & Nielson, 1996). The products on such lists might be categorized by the primary intelligence involved in creating them. For example, skits, poems, reports, and crossword puzzles would represent linguistic intelligence, while dioramas, maps, murals, quilts, diagrams, and cartoons would illustrate spatial intelligence. To encourage students to broaden their range of capabilities, one might require them to choose products from at least four different intelligences throughout the term.

SUMMARY

Multiple intelligences hold much promise for infusing new excitement into gifted programs. Gifted educators are encouraged to learn more about MI theory by consulting the references below, particularly Gardner's 1983 seminal work. By expanding our notion of giftedness to include more intelligences, we will be able to identify and nurture the talents of more of our children. Students introduced to this theory gain much self-awareness and often increased self-esteem. Using multiple intelligences to guide curriculum differentiation will assist in elevating our programs to a new level of sophistication. Celebrating excellence is a tenet of our field--we now have more areas of excellence to celebrate. ☆ ☆ ☆ ☆ ☆ ☆

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VANCOUVER'S COMMITMENT TO GIFTED EDUCATION FOR ELEMENTARY STUDENTS

BY ROSS BUTCHART VANCOUVER, BRITISH COLUMBIA SCHOOLS

Situated on 44 square miles of west coast rainforest bounded by Burrard Inlet on the north, the neighboring municipality of Burnaby on the east, the north arm of the Fraser River on tl e south, and the University of British Columbia endowment lands on the west is Vancouver (where the citizens don't tan, but rust), Canada's third largest city. And although becoming increasingly cosmopolitan (it hosted the Three Tenors concert on New Year's Eve), it is undoubtedly best known first to sports enthusiasts as home to the Vancouver Canucks of the NHL, the Vancouver Grizzlies of the NEA, and the Greater Vancouver Open event of the PGA tour.

Professional athletics and meteorology aside, two recent events--the success of Expo '86 which advertised Vancouver to the world and immigration resulting from uncertainty about the political future of Hong Kong– have greatly altered the size and composition of the city's population in the last ten years. And nowhere are the demographic changes more noticeable than throughout its public school system. Today the student population has rebounded to almost equal the all-time high figures set by the baby boom of the late 1960's. Some 24,325 students are now educated in 18 secondary schools (grades 8-12) while 32,123 elementary students attend 73 elementary schools (grades K-7) and 18 primary annexes (grades K-3). Of this population, 28,415 students representing 106 different home languages are taught in designated ESL programs.

Addressing the educational needs of this growing and diverse student body is no small challenge. In July of 1994, the Vancouver School Board, concerned that comprehensive programming for gifted students was unavailable, adopted a proposal for Elementary Gifted/Enrichment Education based on criteria that must: (1) provide equity of access for students in all areas of the city; and (2) respond to the diversity of needs of this student population. This proposal "focused on the generic needs of gifted and highly able students and offered services and programs to complement and go beyond the learning opportunities available in the classroom and the school." To maximize limited resources, it described three types of programs and services that were Area Challenge Centres (for administrative purposes, Vancouver is divided into four areas--Marineview, Jericho, Fraserview, and Sunrise), City-Wide Initiatives, and Multi-Age Cluster Classes.

The 1995-96 school year saw the first period of implementation of these new programs and services. A summative overview of student participation reveals that: • 980 of the 1,560 students referred (62.8%) were accepted into one of the eight Area Challenge Centres/ • 623 of the 1,012 students referred (61.6%) were accepted into one of the seven City-Wide Initiatives/ • 339 of the 339 students referred (100%) were accepted into the Gifted Learner Summer Program / • 34 students were served by the two Multi-Age Cluster Classes. In total, some 1,976 students (67.3% of all referrals) were served by one of the seventeen available programs and services.

Access to all programs begins with the selection of school-based gifted education contact persons to coordinate the referral process for their colleagues. Their role is to ensure teachers are aware of the programs available and to invite them to nominate candidates from their class based on academic and learning strengths, demonstration of passionate interests, creative and analytical thinking ability, commitment to preferred tasks for long periods of time, emotional intensity and sensitivity, and above grade level abilities in disciplines or skills.

All teacher referrals are submitted to a school-based referral committee for approval and prioritization, then sent for screening by a Student Services Committee at the district level. This screening is based on achieving the best match between student educational needs and program objectives, school priority, and equity in terms of gender, geography, and size of school.

Meanwhile, the Challenge Centre Teacher is available as back-up to: • provide information about programs, referral process, and due dates/ • assist with review of students who have previously participated/ • assist with the match between student needs and programs/ • provide information about enrichment planning (resources, strategies) for the classroom teacher/ • provide in-service training for staffs and/or groups of teachers/ • support the school-based contact person/ • provide responses to requests and queries from parents.

The Challenge Centres offer programs the most immediate to the student's home school. Intended "to engage groups of similarly able students in intense academic and intellectual challenges," eight host schools (two per area)

offer three modules per year. Each module is organized by grade levels: Grade 7 (fall term); Grades 5/6 (winter term); and Grades 3/5 (spring term). Four thematically different half-day sessions per week are offered for nine weeks for each of the three modules.

Neil McAllister's Challenge Centre at Dr. R.E. McKechnie School in the Marineview area is an outstanding example of one such program. His Tuesday morning, *Sciencing Plus,* attends to the social, emotional and intellectual needs of students exhibiting high levels of interest and ability in science. Participants examine the relationship of science to society; conduct scientific investigations; explore the ideas of chance, causation and significance; and discuss how moral considerations may apply to scientific inquiry and applications. As a change of pace, his afternoon session, *Writing From The Heart,* is specific to the social and emotional needs of students exhibiting a talent for writing. It emphasizes creative expression in crafting, and sharing material of personal and social relevance—using journaling and imaging exercises as the bases for skill development.

Neil's Wednesday morning *Mathemaction* attends to the social, emotional and intellectual needs of mathematically talented students. This program has three major components: • Hands-on activities involving mathematical constructions/ • Examination of the ideas and contributions of some historically important mathematicians/ • Exploration of some techniques and procedures applicable to the Canadian Math League competition.

His afternoon program, *Problem Problems,* addresses the emotional, social and cognitive needs of students exhibiting an interest/aptitude in technical-mechanical endeavours. It provides practical experience in a number of fundamental thinking skills and involves students in the principles of physics and mechanics as they undertake a number of construction challenges.

Although Neil has just completed his first term at the time of this writing, his insights into the benefits of the total program are significant. He says, "the opportunity of eight half-day sessions with other highly able students can provide some individuals with a sense that they are not alone, that others can appreciate their ideas and thinking, as well as find them interesting and worthy of friendship." Furthermore, "such programs give many students experience with a learning environment that is a fit with their interests and ability—an environment that treats them not as problems but as valued learners." But benefits are not reserved solely for students. For Neil is further convinced that "the process of identification and referral can help promote an awareness of these learners in both the parent and teacher community" and that "the opportunity for highly able students to meet for discussion and sharing of issues and concerns allows for the development of a sense of community. . . ."

As well as teaching in the Challenge Centre program at Jules Quesnel school located in the Jericho district, Teresa Milden also coordinates the district-wide Mentorship program. Structured to provide intermediate grade students who "demonstrate a passion" with adults willing to share their expertise in particular areas of interest, this program to date has matched thirty mentors with some sixty students. Areas of shared interest have included the more "traditional" Chemistry, Biology, Statistics, Computer Programming, Mechanics, and Electronics; as well as the likes of Horse Care, Stock Brokerage, Spacecraft Design, and a study of the provincial Ferry System.

Student referrals are followed up by interviews with the student and teacher sponsor. Accepted candidates are notified when mentors are located, and a training session is then organized for both student(s) and mentor. Although requested to contribute ten hours to the program during which a product reflecting the mentorship process is to be created for presentation at a year-end celebration, most mentorships normally last longer. Perhaps this is due in part to the enjoyment experienced by the mentors themselves. Many said that sharing an interest was "just as great for them as for the kids," or that it "made them feel young again." And the students? Many reported that the mentorship experience "helped give them focus for future careers" and that working with an expert in the field gave the feeling "they contributed to the ownership of ideas."

To think Vancouver's Gifted/Enrichment Education Program is a paragon and devoid of problems is, of course, unfounded. While it is creditable that two-thirds of all referrals are served by one of the district's programs or services, fully one-third of those students identified as gifted remain excluded. At this time the only option available for those identified at the school level but rejected by the district screening process is to wait until next year. Transportation also poses difficulties for many parents upon whom the onus rests to take their child to the location of the program. Vancouver, like many large urban districts, is not without its share of single-parent homes. And, unfortunately, conflicts between work and school schedules do preclude deserving students.

These difficulties notwithstanding, Vancouver is to be commended for making a serious and vibrant commitment to its gifted students. A review of all programs and services from the perception of principals, teachers, and parents is currently underway with a report to the Vancouver School Board expected for early spring. If the review panel requires justification to recommend continuing or even expanding the programs it need look little further than to the parents of participating students. As Neil McAllister reports, "Parents have been effusive in their praise of the programs. I have heard, on more than one occasion, of a parent attributing a turn-around in their child's attitude and engagement to their participation in a challenge program--and that the change persisted after the cessation of the program." When parents are doing your advertising for you, you know you have a winner! ❀ ❀

WILLIAM JAMES (1842-1910) AND THE VARIETIES OF HUMAN ABILITIES

BY MICHAEL E. WALTERS
CENTER FOR THE STUDY OF THE HUMANITIES IN THE SCHOOLS

William James, an illustrious professor of psychology at Harvard University in the late 1800s and early 1900s, was a notable antecedent of Howard Gardner in both their concerns and style. Like Gardner, James was concerned with understanding human consciousness in a pluralistic framework of different intelligences. He displayed this pluralism throughout his own professional career. First, he was a M.D. and instructor in anatomy and physiology. After continuous study in Europe, he wrote the first major book in United States on the emerging field of human perception and action, **The Principles of Psychology** (1890). Later, his intellectual pursuits developed to the degree that he became the most important philosopher in the United States during his latter years [see **The Will to Believe** (1897) and **Pragmatism: A New Name for Old Ways of Thinking** (1907)]. Moreover, he had the reputation of being one of the most cherished college teachers of his era.

The majority of his written works originated from lectures he had delivered to his students. For example, **The Varieties of Religious Experience** (1902) had its basis as the Gifford Lectures at the University of Edinburgh. In this book, James described how the main goal of religious experience was the pragmatic need for psychic survival and inspiration for human endeavor. Howard Gardner is currently investigating and describing spiritual experience as a form of human intelligence. In addition, like James, Gardner has a strong appreciation of the artistic aspects of the human personality.

James's philosophy of pragmatism was rooted in the concept, that in order for individuals to be ethical, they must practice a personal philosophy deriving meaning from individual experience. He wanted individuals to express personal needs rather than those imposed by the state. Gardner's individualism is expressed by his emphasis on the worth of each individual as shown by their unique types of intelligence.

James was an academic who engaged in public discourse and was concerned with the education of all Americans. At a time when women and Blacks were not enrolled at Harvard University in significant numbers, he had important students from these two groups -- the African-American writer and scholar, W. E. B. Du Bois, and the feminist writer, Gertrude Stein. In a similar manner, Gardner writes in a style that is lucid and comprehensible to laymen as well as his fellow academics, and he perceives teaching as an important ingredient in the creation of an authentic American democracy. Consequently, he is currently participating in the structural redesign of the public school curriculum to facilitate higher levels of achievement for all students.

This continuum of William James and Howard Gardner is one that includes academic, aesthetic and ethical endeavors. It is rooted in understanding that human knowledge and actions are founded in life's problems rather than abstract theory.

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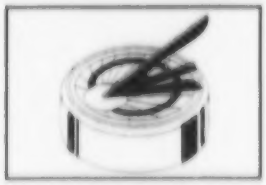

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Dr. James Delisle -- Professor and Co-Director of *SENG*, Kent State University, Kent, Ohio

Dr. Howard Gardner – Professor, Graduate School of Education, Harvard University, Cambridge, Massachusetts

Ms. Diane D. Grybek -- Supervisor of Secondary Gifted Programs, Hillsborough County Schools, Tampa, Florida

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Dr. Bruce Shore -- Professor and Director, Giftedness Centre, McGill University, Montreal, Canada

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Dr. Virgil S. Ward -- Emeritus Professor of Gifted Education, University of Virginia, Charlottesville, Virginia

Ms. Susan Winebrenner -- Consultant, Brooklyn, Michigan

Dr. Ellen Winner - Professor of Psychology, Boston College

I am happy to welcome Dr. Ellen Winner, Professor of Psychology at Boston College, to our Advisory Panel. Her book, **Gifted Children: Myths and Realities** (Basic Books, 1996), includes a strong argument for using limited educational resources to serve highly gifted children. Winner has also presented this argument in a concise essay entitled, "The Miseducation of Our Gifted Children," which was published by Education Week (October 16, 1996). It can be located on Education Week's World Wide Web Home Page (htpp://www.edweek.org).

Some of our panel members' summer activities are as follows: Sharon Buzzard has received a Korea Foundation Fellowship to study ways of enhancing understanding of Korean society and culture through the study of the arts and humanities. She will begin working on this project in Seoul during July-August 1997. Dorothy Knopper's company, Open Space Communications, Inc., will hold a conference on *The Gifted Child in the Regular Classroom* August 8-9, 1997 in Boulder, Colorado. The conference is chaired by Joan Smutny, and Susan Winebrenner will be a keynoter. Jim Delisle has organized an excellent meeting of Supporting the Emotional Needs of the Gifted (SENG) in Minneapolis August 1-3, 1997, and Stephen Schroeder-Davis will speak at this meeting. Best of success to all of our panel members and readers during what appears to be a summer of exciting opportunities for study and increased understanding of gifted children.

Howard Gardner's article continues in this issue with his discussion of the case for Spiritual and Existential Intelligences. In the Spring 1997 issue, Gardner presented a set of eight rigorous criteria for delineating a specific type of intelligence. Then, he explained a promising candidate -- Naturalist Intelligence. Charles Darwin, Edward O. Wilson and Stephen Jay Gould are exemplars of this type of intelligence. Now, the article continues with his examination of two other important areas of human endeavor, worthy of analysis as being unique intelligences. As usual, the author's ideas are provocative and merit intensive study by professors and educators in the gifted field, particularly as they relate to gifted children's developmental and educational experiences. ***GEPQ*** enthusiastically welcomes responses to this article in the form of letters or essays.

James Carroll has written an informative essay for parents on the social and emotional needs of gifted children. As a Professor of School Psychology at Central Michigan University , he has been counseling gifted children and their parents and teachers during the last twenty-five years. His engaging and down-to-earth manner is evident in this essay and in his recently published book, **Helping Gifted Children at Home and School** (*GEP*, 1997). In the humanities area, Michael Walters discusses the work and life of Jules Verne. ***Maurice Fisher, Publisher***

ARE THERE ADDITIONAL INTELLIGENCES? THE CASE FOR NATURALIST, SPIRITUAL, AND EXISTENTIAL INTELLIGENCES *

(CONTINUED FROM THE SPRING 1997 ISSUE)

BY HOWARD GARDNER
HARVARD UNIVERSITY

III. The Varieties of Spiritual Life

The realm of the naturalist seems straightforward. In contrast, even a hesitant entry into the world of spirituality reveals a far more complex picture, one that proves by no means easy to disentangle, in the manner of an accomplished naturalist--or spiritualist!

I must begin by acknowledging that any discussion of the spirit--whether cast as a spiritual life, a spiritual capacity, a spiritual feeling, a gift for religion, mysticism, the transcendent--is controversial within the sciences, if not throughout the academic world. Language, music, space, naturalism, even understanding of other people--all seem relatively unproblematic in contrast. Many people--including me--do not recognize the spirit as we recognize the mind and the body; and many people--including me--do not grant the same ontological status to the transcendent or the spiritual as we do, say, to the mathematical or the musical.

Even those who cannot themselves identify with the spiritual realm or domain recognize its importance to most human beings--indeed, some would quip, it is too important. Presidents (and their wives!) consult astrologers rather than historians or clinicians; religions save thousands of lives though they may also contribute to the deaths of many individuals; books about the spirit or the soul crowd out those about memory or perception on the psychology shelves of bookstore chains. Regrettably, lack of personal belief on the part of the research community all too often results in failure to take a phenomenon seriously. We thus face an unfortunate situation where the vast majority of scholars in the cognitive and biological sciences turn away from questions of a spiritual nature, hence consigning this realm chiefly to the true believers and to the quacks (see Burkert 1995).

Indeed, a decision on a priori grounds to eliminate spiritual intelligence from consideration is no more justifiable than a decision to admit it by fiat or on faith. And there are no easy grounds for a decision. After all, once one includes the understanding of the personal realm within a study of intelligence, such human proclivities as the spiritual must legitimately be considered. Moreover, not all of the intelligences deal with sheer matter in Dr. Johnson's "kick a boulder" sense; if the abstract realm of mathematics constitutes a reasonable area of intelligence (and few would challenge that judgment), why not the abstract realm of the spiritual?

Let us assume, then, that it is reasonable at least to inquire about a possible spiritual intelligence, or a set of spirit-related intelligences. What are some of the capacities and traits that are evoked when one enters the realm of the spiritual? As an initial parsing of this area, I propose three distinct senses of spiritual. I go on to propose that much confusion obtains when these varieties are confounded with one another; and that, in terms of the present definition and criteria, only one of them can lay claim to being an intelligence.

Spiritual as concern with cosmic or existential issues: The first variety of spirituality reflects a desire to know about those experiences and those cosmic entities that are not readily apprehended in a material sense but that nonetheless appear, for whatever reason, to be important to human beings. If we as humans can relate to the world of nature, we can as well relate to the world that is supernatural--to the cosmos that extends beyond what we can perceive directly, to the mystery of our own existence, and to those life-and-death experiences that transcend what we encounter on a routine basis. And, indeed, mythology, religion, and art have perennially reflected efforts on the parts of humans to understand the ultimate questions, mysteries, and meanings of life: Who are we? Where do we come from? What does the future hold for us? Why do we exist? What is the meaning of life, of love, of tragic losses, of death? What is the nature of our relation to the wider world, and to figures that lie beyond our comprehension, like our gods or our God? (cf. Buber, 1970).

While human beings may well puzzle about these questions on their own, or in informal dialogue with their neighbors, many organized systems that deal with these issues have also been constructed over the centuries. And so, in any culture, an individual may elect to adopt an already-existing code or set of beliefs about these issues of ultimate concern. It is useful to distinguish between the adoption of a traditional version of spiritual knowledge and the creation of a personal blend of spiritual knowledge.

Stated in this manner, the content of spiritual knowledge may

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seem relatively straightforward. In practice, however, the content of the achieved knowledge may prove far more controversial. It is by no means unproblematic to state what content is in fact being mastered by the putatively spiritual knower--its realm, its truth value, its limitations. Indeed, in reading accounts of the spiritual realm, I am tempted to conclude that it refers, Kabbalah-like, to everything--mind, body, self, nature, the supernatural--and sometimes, even to nothing! Contrast this conceptual sprawl with the domain of science or math, which seem relatively delimited and uncontroversial in contrast.

Spiritual as achievement of a state of being

In considering any intelligence, it is pertinent to distinguish between the two classical senses of knowing: knowing how and knowing that. For other intelligences, this distinction proves uncontroversial because the "content" of the intelligence is evident (e.g., musical patterns, spatial arrays) and it is equally clear that individuals differ in their skills or "know-how" in dealing with the domain.

When it comes to the realm of the spiritual, however, the two forms of knowing must be more carefully distinguished from one another. Our first sense of spiritual attempts to delineate those realms of experience, those domains of existence, which individuals seek to understand. In addition, however, many communities also recognize the existence of skills at achieving certain psychological states, undergoing certain phenomenal experiences that merit the descriptor "spiritual." Within such communities, there is reasonable consensus on possession of know-how; some individuals are simply more skilled than others at meditating, achieving trance states, envisioning the transcendent, being or getting in touch with psychic or spiritual or noetic phenomena. Indeed, there may well be specific physiological and brain states that are correlated predictably with the achievement of such alterations of consciousness. Such cultural roles as the mystic, the yoga, the meditator, denote individuals whose ability to achieve these states--and, perhaps, to enable others to achieve these states--is noteworthy (Goleman 1988).

With respect to this second variety of spirituality, one may reinvoke a distinction introduced above. It is possible to achieve a state of spirituality by following a traditional route--for example, by executing a set of exercises suggested by a specific priest or mystic or guru. But it is also possible to achieve such an elaborated state through a more personalized form of control of consciousness, or through stimulation by specific substances (e.g., hallucinogenic drugs) or sensory experiences (e.g., listening to music, hiking up mountains).

A prudent observer might well concede that it is plausible to think of "a talent in achieving certain mental states" as lying within the realm of scientific analysis. Following this line of argument, one might construe the "gymnastic" aspect of controlling mental states as a sub-species of bodily-kinesthetic intelligence.

Where the believer or spokesperson for Spirituality raises eyebrows is in the frequent move to the claim that spiritual concerns lead to an encounter with a Deeper Truth. It is not merely the case--as some would argue, the uncontroversial case--that individuals need to locate themselves with respect to the cosmos and to the infinitesimal; nor even that some states of consciousness are universally desirable. Rather, enthusiasts argue that there is a specific content--a Spiritual Truth--to which only some, or only those who have followed a certain path, can have access. And this slippery slope leads, all too often, to a belief that the world can be divided between those who qualify on some spiritual--or religious, or metaphysical--ground, and those who do not. Moreover, while one can measure the attainment of altered states of consciousness, there is no objective measure for the attainment of a the State of Spiritual Truth. We have here left the realm of intelligence and moved to the spheres of dogma or doxa (Bloom, 1995).

Viewed from one perspective, these two forms of knowing--interest in a certain set of contents, mastering the craft of altering one's consciousness--can be seen as uses of mind, whether one considers such uses to be profound or frivolous, inspired or misguided. But to many, such cognitivization of the spiritual proves problematic in itself. For such interested observers, the essence of spirit is seen as primarily phenomenological--the attainment of a certain state of being, what has been called a "feeling of surrender"--and not as a domain that involves any kind of cognitive problem-solving or product-making (Mishlove, 1994). Relatedly, spiritual concerns can be thought of as primarily emotional or affective in character--a feeling of a certain tone or intensity--and hence, again, ruled as beyond the confines of a cognitive investigation.

Spiritual as effect upon others Yet a third variety of the spiritual is often remarked upon. Certain individuals--Mother Theresa, Pope John XXIII, Pablo Casals, are three oft-noted examples--are often considered spiritual because of the effects that they apparently exert on other individuals (Storr 1996). By their activities and, perhaps even more, by their sheer being, these individuals affect those with whom they come into contact. Knowing about Mother Theresa's life, being blessed by Pope John, listening to Casals playing the Bach Suites, causes numerous individuals to feel differently--more whole, more in touch with themselves, their God, the cosmos. And though I prefer to cite benign instances of this phenomenon, it must be conceded that Adolf Hitler had this effect on many of his compatriots.

All three senses of the spiritual can be aroused. In some cases, these spiritually effective figures will drive individuals toward the exploration of cosmic issues. In some cases, the spiritually effective figure will cause individuals to achieve an altered state of consciousness. Finally, in a few cases, there will be a

contagion, whereby the individual affected by a spiritual individual will himself or herself, by a kind of reflected spirituality, affect yet other individuals. Indeed, many religions have spread by just such an iterative charismatic process.

The great religious leaders, like Buddha, Christ, Saint Joan, or Confucius, are often seen as having attained a level of consciousness, a connectedness to the rest of the world, a de-emphasis of self, that represents an exemplary spiritual existence. Clearly, it is the prospect of attaining such a state that motivates millions of individuals, reflecting the spectrum of cultures, to strive to achieve a state of spirituality or to heighten the spiritual aspects of their own person.

No doubt certain individuals, such as those just named and others of less renown, exude a feeling of spirituality--a conviction that they are in touch with the cosmos, and a concomitant capacity to make those in their surrounds feel that they themselves have been touched, made to feel more whole, more themselves, in enhanced relation to the transcendent. Whatever the mechanism--and the term charisma captures much of it (Gerth & Mills, 1958)--this "contact with the spiritual" constitutes an important ingredient in conveying to individuals the goal of their quest and, perhaps equally important, how one might embark upon the right pathway. But whatever intellectual powers may be reflected in the achievements of a Buddha or a Christ, it seems clear to most observers that "problem-solving" or "product making" is not a felicitous description. Achievement of a certain "state of being" constitutes a more convincing description.

My brief survey confirms that the "words and the examples of the spirit" can cover a multitude of human capacities, inclinations, and achievements-- at least some of which fall well outside the project of defining additional human intelligences. To begin with, my definition of intelligence has deliberately been cast in amoral terms: no intelligence is in itself moral or immoral and any intelligence can be mobilized to pro-social or anti-social uses. Thus, it is not valid to delineate any particular form of spirituality as appropriate or inappropriate, on the basis of adherence to some kind of a moral code. Just as personal intelligence cannot be aligned with or limited to a particular political or social system, the attainment of a specific set of beliefs or a specific role within an organized religion cannot be deemed a demonstration of a particular intelligence.

By the same token, the achievement of particular phenomenal states should not qualify an individual as realizing, or failing to realize, a particular intelligence. A person may exhibit high musical or mathematical intelligence despite the absence of any reported cognitive or affective state; similarly, the claim that one "thinks mathematically" or "feels musical" has no meaning, unless the individual can exhibit certain capacities to solve problems or to fashion products.

Finally, while the capacity to affect others may prove an effective means of inculcating an intelligence, it does not, strictly speaking, constitute an embodiment of an intelligence. I might be able to stimulate the development of interpersonal understanding in others, simply by behaving in unpredictable or anti-social ways, without myself possessing or exhibiting interpersonal intelligence. Contrarily, I might possess outstanding mathematical intelligence without the concomitant facility to aid anyone else in the mathematical sphere. My definition of intelligence is unduly stretched if it is expected to encompass an individual's effect (or lack of effect) on others.

As I reflect on the possibility of a spiritual intelligence, I am struck by the problematic nature of the "content" of spiritual intelligence; its possibly defining affective and phenomenological aspects; its often privileged but unsubstantiated claims with respect to truth value; and the fact that it may partially need to be identified by virtue of its effect on other persons.

In an attempt to deal with this important sphere of life, I find it more comfortable to talk about a potential to engage in thinking about cosmic issues, that might be motivated by pain, by powerful personal or aesthetic experiences, and/or by life in a community that highlights that form of thinking and experience. I would be less than candid if I did not concede that I am also somewhat alarmed by the prospect of being assimilated to the many "crazies" and "frauds" who invoke spirituality as if it were a given, or a known truth, rather than a tremendously complex phenomenon which demands careful analysis.

Still, too aggressively applied, such a critical exercise risks the premature elimination of a set of human capabilities that might benefit from consideration in terms of the theory of human intelligence. It seems more responsible to carve out that area of spirituality which seem closest "in spirit" to the other intelligences and then, in the sympathetic manner applied to naturalist intelligence, ascertain how this candidate intelligence fares. In doing so, I think it best to lay aside the term "spiritual", with its manifest connotations, and to speak instead of an intelligence that explores the nature of existence, in its multifarious guises. Under this new dispensation, an explicit concern with spiritual or religious matters would be one variety-- often the most important variety-- of an existential intelligence in operation.

IV. Existential Intelligence and the Eight Criteria

In what follows, I focus my remarks on existential intelligence--a concern with "ultimate" issues. I do so because this strand of the spiritual seems the most unambiguously cognitive in nature and because it avoids those features which, according to my definition, are not germane to any consideration of intelligence. If this form qualifies, then one may legitimately speak about existential intelligence; and if it does not, then further consideration of the realm of spirituality seems counter indicated.

Returning to the earlier discussion, let me begin by proposing a core ability for a candidate existential intelligence. The core ability is the capacity to locate oneself with respect to the furthest reaches of the cosmos--the infinite no less than the infinitesimal--and the related capacity to locate oneself with respect to the most existential features of the human condition--the significance of life, the meaning of death, the ultimate fate of the physical and the psychological worlds, such profound experiences as love of another human being or total immersion in a work of art. Note that there is no condition here of attaining an ultimate truth, any more than the deployer of musical intelligence must produce or prefer certain kinds of music. Rather, there exists a species-potential--or capacity--to engage in transcendental concerns that can be aroused and deployed under certain circumstances.

It should be evident that this capacity has been valued in every known human culture. Cultures devise religious, mystical, or metaphysical systems for dealing with these issues; and in modern times or in secular settings, aesthetic, philosophical, and scientific works and systems also speak to this ensemble of human needs. Many of the most important and most enduring sets of symbol systems (such as those featured in the Catholic liturgy) represent crystallizations of key ideas and experiences that have evolved within these institutions.

Moreover, in each of these culturally-devised systems, one can identify clear steps or stages of sophistication. One can be a novice in a religious system, in philosophy, or in the expressive arts; and one can advance to achieve journeyman or expert status. (In his Journal the future Pope John XXIII chronicled years of painstaking training of his spiritual/existential facets--cf. Gardner, 1995, Chapter 9). The greater the premium placed by a society on a particular vehicle of existential exploration and expression, the more highly delineated are the steps *en route* to excellence. And there should be widespread consensus in most cases about the level of sophistication that is displayed by a learner, an apprentice, a committed student. Such assessments may go well beyond the cognitive, to include aspects of social, moral, or emotional existence; but that eclecticism can be equally true when one ponders the evolution of a musician, a poet, or even a scientist.

A particularly intriguing set of questions surround the identification, in the first years of life, of the future Dalai Lama (and of other lamas). If one does not believe in reincarnation, one must choose between the hypothesis that this individual is unusually gifted in the spiritual/existential sphere while a young child, or that his early identification (on whatever dimension) leads to a self-fulfilling prophecy (cf. Coles 1990). According to a recent journalistic account, a candidate lama proves his mettle by choosing correctly those articles that belonged to the recently deceased lama; success comes about because the lama can draw on memories of his earlier incarnation (New York Times, 1995). A more secular hypothesis is that the future lama may stand out because of his capacity to discern certain patterns in the environment--a vestige of natural, rather than supernatural intelligence. A better marker for later existential excellence might be an early-emerging concern for cosmic issues, of the sort reported both in future religious leaders like Gandhi, and in several future physicists (Csikszentmihalyi, 1996)

When one moves to the more biologically-tinged facets of existential knowledge, it proves less straightforward to lay out and evaluate the evidence. While hints of ritualistic and symbolic experiences emerge in higher primates, and in the precursors of modern man (like the Neanderthal who marks a grave with flowers), explicit existential concerns probably gain ascendancy in the Stone Age. Only at this point in evolution do human beings within a culture possess a brain capable of considering the cosmological issues central to existential intelligence. Indeed, one could go so far as to suggest that one of the major cognizing activities in early man was a grappling with these existential issues, and that much of early art work, dance, myth and drama dealt implicitly or explicitly with cosmic themes and concerns (Burkert 1995).

Only with the advent of formal religions, and with the birth of systematic philosophy, did there come to exist direct linguistic-propositional accounts of the existential realm. (Myths and drama are better thought of as implicit investigations of the existential). Like language, existential capacity is a distinctive trait of man, a domain that separates us from other species. We may link its emergence to a conscious sense of finite space and irreversible time, two promising loci for stimulating imaginative explorations of transcendental spheres; or perhaps consciousness in its fuller senses presuppose a concern with existential issues (Havelock 1963; Jaynes 1974).

To my knowledge, there is little if any evidence about the physiological concomitants of knowledge about cosmic issues. The most suggestive evidence may come from individuals with temporal-lobe epilepsy, who exhibit a predictable set of symptoms, including hyper religiosity. Such individuals attach the greatest importance to the most minute objects and experiences, often using them as points of departure for the elaboration of extended introspective diary entries or flights of spiritual fancy (Bear, et al., 1985; Geschwind, 1977; La Plante, 1993). It is widely believed that certain artists, such as Vincent Van Gogh and Fyodor Dostoevsky, suffered from temporal lobe epilepsy; these creators were able to channel their symptoms and pain into effective works of art. Of course, such a disease state is not necessary for creative work, though it may incline such work toward more spiritual concerns. The contemporary Polish-American author Milosz (1995) describes a poet as "the one who flies above the earth and looks at it from above but at the same time sees it in every detail."

I should note, parenthetically, the growing body of evidence relevant to the phenomenal aspects of spiritual/religious concerns. Relevant evidence emerges from both naturally-occurring and artificially-induced sources. When an individual

undergoes tremendous pain--be it physical, psychic, or both--the individual feels estranged from his or her habitual world. There is acute pressure to go beyond the usual categories of experience, to focus one's attention anew (perhaps beyond bodily pain altogether), to re-evaluate one's relation to the external and the psychic worlds (James, 1902; Jung, 1958). Thoughts about existential issues may well have evolved as responses to necessarily-occurring pain, perhaps as a way of reducing pain or better equipping individuals to cope with it. It is thus at least imaginable that ultimate concerns have some adaptive significance (Wilson, 1978).

Not surprisingly, individuals have learned how to recreate these transcendent phenomenal experiences, even in the absence of the stimulus of pain. Various drugs, ranging from the relatively benign to the unambiguously pernicious, can be ingested. Religious states may also recreate these experiences, and those mystics and gurus who can control their psychic states are able, voluntarily, to enter the realm of the transcendent. The attainment of heightened attention, as in flow states, is also within at least partial control of the experiencer (Csikszentmihalyi, 1990). Clearly, certain brain centers and neural transmitters are mobilized in these states, whether they are induced by the ingestion of substances or by a control of the will (Ornstein, 1973).

The final line of evidence, gleaned from psychological investigations, presents a mixed picture. Some inventories of personality include dimensions of religiosity or spirituality, and these instruments yield consistency in individuals' scores; indeed, even identical twins reared apart show a strong link in degree of religiosity, thereby suggesting a possible heritable component in this capacity (Bouchard, 1990). Yet it remains unclear just what is being probed by such instruments and whether self-report is a reliable index of existential intelligence. So far as I know, there have been no attempts to relate psychometric intelligence to the capacity or inclination to activate existential intelligence, though the popularity of the movie Forrest Gump suggests a conviction in the folk mind that these two capacities are remote from, if not antithetical to, one another.

Perhaps surprisingly, existential intelligence scores reasonably well on the eight criteria; a "stripped down version" of spiritual intelligence eliminates some of the more problematic aspects that might otherwise have invalidated the quest. Empirical psychological evidence is sparse so far but certainly does not invalidate the construct. It may seem, then, that I have backed myself into an analytic corner. If narrowly defined, that variety of spiritual intelligence here termed "existential" may well be admissible; more broadly defined, spiritual intelligence does not permit such a judgment.

V. A Personal Perspective on Spiritual Intelligence

Let me address this conundrum from another, more personal level. Earlier, I indicated that I feel no personal involvement in the realm of spirituality. I do not have a religious identity (though I have a cultural identity) as a Jewish person. And I am as much frightened as I am intrigued by individuals who see themselves (or who are seen by others) as spiritual individuals. I fear the strangeness of the beliefs to which they may subscribe; and I fear the effects, James Jones- or David Koresh-style, that they may exert on others (Cohn, 1961; Storr, 1996).

Yet in one sphere of my life, I undergo some of the experiences that individuals claim to have when they are engaged in spiritual matters. That is the realm of music--particularly the experiences of listening to and performing certain kinds of music. At such times, I lose track of the usual mundane concerns, alter my perceptions of space and time, and, at least occasionally, feel in touch with issues of cosmic import. In my own case, these issues are not readily defined in terms of natural objects (mountains, seas) nor in terms of specific cosmological issues (meaning of life or death)--kinds of associations often mentioned by music lovers and by certain composers, such as Beethoven and Mahler (Rothstein, 1995). But at the very least, I feel that I am encountering the formal aspects of these realms of existence, and that I am enriched, ennobled, and humbled by the encounter (Langer, 1942). I have similar, though less acute reactions, when I come into contact with works of visual art and architecture, with evocative drama, and with certain very powerful writers. And, switching realms, I undergo some of these experiences when in contact with persons whom I love, particularly at times of marked happiness or sadness.

Whether I speak here of spiritual or existential intelligences entails a semantic judgment. I could say that my musical or linguistic or artistic intelligences have been stimulated, and that one consequence of this stimulation is a heightened sensitivity to issues of the cosmos--just as I might be stimulated to hurt someone or to devote my savings to a charitable cause. I could say that I am having a strong emotional reaction to a work. In such cases, I would not invoke the term "spiritual" or "existential intelligence." But I could with equal justification decide that I am exercising my spiritual or existential intelligence, just as I would if I were working with a guru, but that in my case, this form of intelligence is stimulated by intense engagements with art objects or with people whom I love. Those, in other words, are the triggering events--the "affecting" objects and experiences in the world that activate an existential intelligence. Such a point of view is powerfully conveyed in a passage from Marcel Proust:

> It is inconceivable that a piece of sculpture or a piece of music which gives us an emotion that we feel to be more exalted more pure, more true, does not correspond to some definite spiritual reality, or life would be meaningless (1981,III,p. 380-l).

VII. Conclusion: A Final Stock-Taking

In this essay, I have considered whether there are intelligences beyond the original seven posited in **Frames of Mind**. By

recognizing the "naturalist's intelligence," I have answered this question in the affirmative. In the process, I have opened a Pandora's box. The number seven is no longer sacred; if there are eight intelligences, there can clearly be more.

Taking on a more vexed issue, I have considered the question of a ninth, "spiritual" or "existential intelligence." I recognized many of the problematic aspects of even considering the spiritual as eligible for inclusion in the intellect; many would object, perhaps rightly, that the spiritual is divorced from the cognitive and that to collapse these two realms involves a "category error." My analysis has suggested that it makes sense to disaggregate at least three senses of the spiritual: A concern with certain cosmic contents; the achievement of certain states of consciousness; and the exerting of profound effects on other individuals. Through the exercise of invoking my eight criteria, I have discovered--somewhat to my surprise--that a stripped-down version of spirituality (an "existential" version, if you will) qualifies reasonably well as an intelligence.

Despite the attractiveness of a ninth intelligence, I do not intend at present to add "existential intelligence" to the list. I find the phenomenon perplexing enough, and the distance from the other intelligences great enough, to dictate prudence. At most, I am willing, Fellini-style, to joke about "8 ½ intelligences." Putting it in the vernacular, I ask readers to "stay tuned for further developments."

I close on a homiletic note. While I am responsible for developing the idea of multiple intelligences, I cannot claim exclusive ownership of the concept. As in the case of the original list of intelligences, readers are welcome to examine my criteria and to reach their own conclusions about whether or not natural, spiritual, or existential intelligences "truly" qualify. What I must stress is the importance of honoring the set of criteria. If decisions about intelligences are to be taken seriously, they must depend upon a fairminded examination of the available data--an undertaking that was begun in Frames of Mind and one that I have once again pursued here.

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BELFAST

So much the same
We might imagine Joyce
Or Behan
Listening in their streets
Invisibly,
While crafting portraits
Of their souls.
Their poetry
Is what sadness
They perceive
In winning for the moment
The things they still fight for-
The children's war
And lost and empty stares
Across a wire
With foreign soldiers. . .
While moving in defeat
So very long
They conjure up the magic
And the pride
Inside the silent miracle
Of those who just
Hold on -
Disarming fate
Along the way
With sardonic wit
And irony:
Bewildered as they
Are the first to say
Why Pipe and Drum
Must fight
Like tribal enemies
When passing by on other days
They look and sound
So much like cousins.

From ***Learning Social Studies and History Through Poetry: Middle and High School Levels*** (1997) by Ken Siegelman

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PARENTS' GUIDE TO MEETING THE SOCIAL & EMOTIONAL NEEDS OF GIFTED CHILDREN

BY JAMES CARROLL CENTRAL MICHIGAN UNIVERSITY

Cynthia Changaris, a storyteller from Louisville, Kentucky tells us about life with her gifted son Michael:

> Michael was born on a cold full-moon valentine night, with all the hours of labor and pain and work going on and on and on. But that was the last time Michael was reluctant to make an appearance or be first. He was irrepressible from the start, and set out to learn in a fast and furious way.
>
> When he was two weeks old he decided that, by God, he would turn over and by stiffening his wiry little legs and arching his back while screaming and grunting, he WHOOP flipped over and surprised himself. He was propelled toward forward development from there on, crying and carrying on until he could do the things he set for himself; sit up when 4 months old, pull up at six, walk, climb and so forth all done as soon as possible. It was as though he were on a developmental marathon and, by damned, he would finish first and best if will and grit had its way.
>
> When he was 7 months and decided to choke on an apple, I took the piece he was choking on out of his mouth and placed the apple up on top of the fridge. Two hours later when I least suspected it, there he was, pushing a chair across the floor to get that apple. He never forgot his goals.
>
> My most vivid memory of Michael, besides his wild naked romps following bath time, are of him standing at the fence blocking the steep, narrow old-timey stairs to the second floor, reaching out and screaming because he wanted to climb. He spent many hours standing there screaming and fussing, and would not be dissuaded.
>
> As he grew, his spirit and will remained irrepressible and looking back on it, I should have rested more and taken quite a few more vitamins for preparation in the raising of this unique son. As a matter of fact, an insanity insurance policy would have been helpful. I never knew what would happen next!

WHAT ARE THE SOCIAL AND EMOTIONAL NEEDS OF GIFTED CHILDREN?

Gifted children differ from their non-gifted peers in many ways, physically, intellectually and emotionally. The difference is often one of **magnitude**. By this I mean that gifted children may experience the world much more profoundly than their non-gifted peers. Ideas and images flood them with wonder, excitement or sorrow. They are often passionate in their interests and they may lack tolerance for those who either do not share their bliss or who experience the world less excitedly. Another factor, related to social and emotional adjustment has to do with **phase**. Many gifted children may be deeply moved by issues that arouse older, non-gifted individuals but fail to reach, at an emotional level, their peers. Gifted children may share, for example, the adult concern over global warming, depletion of the rain forests or the plight of political prisoners. If however, the most pressing issues for their same age peers are cartoons or comic books, it is readily apparent that the interests of the gifted child may set him, or her, off from the pack, and even worse, may result in labeling and negative stereotypes. For 7 or 8 year olds being called "brain" or "Einstein" is a punitive taunt, and not an acknowledgment of their special uniqueness. Being out of phase can lead to being an outsider in general.

GIFTED CHILDREN CRAVE KNOWLEDGE AND HAVE AN IRRESISTIBLE DRIVE TO DEVOUR A SUBJECT

With children, and with adults as well, there is a risk of becoming shallow and unappreciative of areas that are not perceived as being as important as the area of intense interest. This may produce a lack of intellectual balance and it may impact school work. It is possible to picture the child with the fixation on dinosaurs drifting further and further away from classmates who are steadily plodding through the regular curriculum. While the child may know a great deal about his or her chosen area, some of the so called basics may have been missed.

Parents and teachers should welcome the child's thirst for knowledge but at the same time they should try to help the children to avoid premature closure. While the goal of graduate study may be to know "more and more about less and less" (the Ph.D.'s lament) an elementary or secondary education should feature what one gifted consultant once called "idea tasting." To this end, other ideas or subjects might be linked to the all consuming passion for dinosaurs. Linkage might include geography ("Where are they found and how did they get there?"), civics ("After a dinosaur was slain how did the tribe divide up the meat?"), social studies (What kinds of social units did the dinosaurs have, and what could people today learn from that?") or mathematics ("How many stegosaurus would be needed to outweigh a brontosaurus and two tyrannosaurus Rex). As you can see the opportunity for connections is practically endless. Similar interconnected patterns of study could be worked out for the junior high student immersed in outer space or the teen who would spend 18 hours a day with music or dance if we permitted.

GIFTED CHILDREN HAVE A WIDE RANGE OF INTERESTS

In a way, this is the opposite of the previous problem. Because of their enormous curiosity, gifted children are interested in many things. The problem here is they may get quickly bored and never truly get beneath the surface of a concept or idea. While it might be great to be an "idea sampler," all children must learn that true mastery of knowledge comes only from hard work.

Besides having a wide slate of interests we should encourage our children to learn how to do some things very, very well. We should encourage mastery of an art, a discipline or a talent. It is by encouraging our children to excel in one, two or a handful of things that we will truly encourage his or her ultimate gifts. We do not want our children to stop exploring, but at the same time we do not want to rob them of the pleasure of truly mastering something that they are very good at.

The idea that gifted children have significant multiple talents seems, in large part, to be a myth. For every multi-talented renaissance man like Leonardo Da Vinci there are thousands of people who seem to manifest a narrow range of extreme gifts. That is not to say that they are inferior in other areas, they simply do not excel in all things. How many multi-talented people can you name?

WHAT IS THE MOST IMPORTANT PERSONALITY HARACTERISTIC FOR THE GIFTED CHILD?

I am not sure if it is **the most** important characteristic but I know that **persistence** is one of the most important. It was Edison who said that invention was only one percent inspiration and ninety-nine percent perspiration. Gifted children must learn that it's persistence (which often entails boredom and drudgery) that is a crucial part of the process of discovery or creativity.

A few years ago, I asked a famous author to describe his writing process. He said that he often found the process boring and tedious but that he would force himself to stick with it each day until he had completely filled two sheets of legal size paper. After that, he said if he still hated it he would quit for the day. Surprisingly, he found that by forcing himself he was often able to work through the boredom and achieve a sense of creative satisfaction. Persistence, then, is an important virtue. Someone once said that "the journey of a thousand miles starts with a single step"; we, as parents want to encourage our children to keep walking!

Gifted children have potential and raw talent but they must learn that patience and hard work are also needed for mastery. When mastery of a task or subject is achieved it does a world of good for a child's self-esteem. Feelings of competence produce an attitude of positive self-worth.

GIFTED CHILDREN SET VERY HIGH STANDARDS FOR THEMSELVES

Some gifted children strive for perfection, and this too can cause problems. Perfection is impossible and all who aspire to it are doomed to failure. Failure often comes hard to gifted children. I have seen gifted children refuse to try something new for fear that they might fail at the task. This is a sad, but all too common state of affairs.

The parent can help the perfectionistic child by showing a willingness to tackle new challenges and an undaunted spirit in the face of adversity or failure. Remember Edison?

We might also discuss our failures with our children so that they can see how we have learned from and profited by, our failure experiences. We are not telling our child by these actions that failure is acceptable or desired, rather we are showing them that even in adversity valuable learning can occur.

GIFTED CHILDREN ARE OFTEN QUITE SERIOUS

It is possible that the gifted child feels the pain of others to a greater degree than less gifted peers. It is also possible that the gifted child may make an honest, objective appraisal of the present world situation and be sobered by the prospects of global decay and destruction.

As parents we want to encourage our children to be realists but not pessimists. While political unrest is rampant and while environmental crises loom, it is important to remember that these "problems" can be considered to be "challenges" or "opportunities" for your gifted child. It is the gifted child, presently in elementary school, who holds the key to solving the crisis of global warming, the depletion of the ozone layer, the destruction of the rain forests and the specter of AIDS.

We can help our gifted child to moderate pessimism by modeling optimistic behaviors ourselves. We can help our children to develop their sense of humor so that they can take themselves lightly even if they are surrounded by problems that are begging to be taken seriously. My research indicates that people who use a humorous coping style in the face of conflict are physically healthier than those who are overly serious (similar data have been reported for emotional health by other researchers).

GIFTED CHILDREN CHALLENGE GENERALIZATIONS AND ARE INTOLERANT OF IGNORANCE

Like many of the things that have been presented as possible problems, the major issue here is one of magnitude. I think that it is important that we encourage our gifted children to be as precise and as accurate in their behavior as possible, while being at the same time tolerant of others who lack, or do not display, this ability.

I do not think that the gifted child should use his or her abilities to put down another (even if they feel justified because of the "put downs" they have received from others). I believe that people can disagree without being disagreeable; this is something that you can teach your gifted child. In an era when senseless violence, both in our streets and in our schools seems to be escalating, teaching our children tolerance and diplomacy may be one of the greatest gifts that we can give them.

Children model what they see at home. The home is still a more significant place of learning than either the school or the peer culture. If gifted children see tolerance and kindness they will respond in a similar manner.

GIFTED CHILDREN ARE MORE SENSITIVE TO PEOPLE AND SENSITIVE TO VALUES

In terms of sensitivity to people, it is possible that the gifted child may be more prone to experiencing the pain of rejection than their less gifted peers. Studies conducted in England found more alienation and social withdrawal in the groups of gifted children who were not having their educational needs met.

A few years ago, I was the Director of a Summer Institute of gifted high school students and I got to see first hand some of the sensitivity that these kids have. Here are some of the comments that they made:

"I think if school was more like the institute, a lot of people would love to go to school."

• • •

"The sense of completeness and normality I found at the institute gave me hope through the last two years of high school that academic achievement would lead me to be with positive people once again."

• • •

"The Summer Institute helped me very much, and I feel it is the best thing I've done in high school. Though it was hard adjusting to my home town again, it was well worth it. I learned the most important things in life; respect for others' thoughts and opinions, respect for my own thoughts and opinions, and a love of new opinions to challenge my own. The Summer Institute gave me so much. I wish there could be a program for every student in Michigan to participate in, the world would be a much better place for it."

• • •

"The Summer Institute was an incredible experience. I value everything I learned and took home from the institute. Many people, including family and close friends, said I came back a different person. I enjoyed the academic portion and most of it has become a helpful reference in my life. The most important part of the institute however, happened outside the classroom. All the people I met and interacted daily with made the institute a special part of my life. I hope every institute offers its participants the quality and opportunities I was offered."

• • •

"Please continue these programs! They are essential to students in underprivileged high schools such as the one I came from. Underprivileged students need to realize that education is more than the boring, monotonous tedium of the usually low expectation programs they may endure during the school year. The summer institutes offer the opportunity for them to discover the excitement and personal quality of true education. Thanks so much for giving me the chance!"

However, not all the comments were positive:

"...The institute left me feeling even more constrained and repressed by the rigidity of school...than I had before going."

These comments suggest to me that a lot of these children are hurting. That indeed they feel different from, and experience life differently from, their non-gifted peers.

WHAT CAN PARENTS DO?

It should be clear that the school cannot meet all the needs of students, whether they are gifted or not. In order to get the best for your child, you must be actively involved in your child's education. This means that you must take over some teaching responsibilities.

Learning can be fun for both the child and the parent. You can be an educational facilitator and your child can become an independent learner, ready and able to take more and more responsibility for choosing and directing their own learning. The following are activities that parents can present to their children at various ages and stages to teach the basics, enhance creativity and provide enrichment.

PARENTS ARE IMPORTANT

Parents are the primary socializing agents who provide the environmental opportunities for gifted children. This certainly is the case in the early stages of development, before the socializing agents of extended family, peers, school, and organizations come into prominence. It may not be well known, but parents who provide a loving, sharing relationship with their children most often remain dominant socializers well into their children's adolescent and early adult stages. Here are nine areas of potential parental involvement:

- handling questions
- developing physical and social skills
- teaching decision making
- encouraging activities
- being a model
- facing giftedness
- enhancing family relationships
- requiring sharing, caring values
- allowing for, and being supportive of, failure

Continued in the Fall 1997 issue ☞ ☞ ☞ ☞ ☞ ☞

JULES VERNE'S IMAGINATIVE POWER AND SENSIBILITY: A LIVING LEGACY

BY MICHAEL E. WALTERS
CENTER FOR THE STUDY OF THE HUMANITIES IN THE SCHOOLS

"Without Verne there is a strong possibility that we would never had romanced ourselves to the moon." **Ray Bradbury**.
"Jules Verne guides me." **Admiral Richard Byrd** on the eve of a polar expedition.

The sensibility qualities and productivity of gifted individuals serve as living legacies long after their own work has been completed. Jules Verne (1828-1925), the French science fiction writer, is an example of giftedness continuing into our present age as a gift to humanity. His writing created a new genre that has become a major ingredient of modern culture. This is a literature that combines fact and fiction, the scientific and the imaginative, journalism, and lyrical descriptions of locales. His heirs include H.G. Wells, Ray Bradbury, Isaac Asimov, Arthur C. Clarke and Michael Crichton. Explorers of the 20th century used Verne as a progenitor of scientific adventures. These included the polar explorer, Admiral Richard Byrd, the oceanographer Charles William Beebe, and the American Astronaut Frank Borman. Verne depicted locales in such wonderful prose that he inspired individuals worldwide to travel and discover the beauty of exotic areas for their own enlightenment and sheer delight. He also created a writing style that inspired the adventure travelogue.

Verne was an excellent example of the sensibility of giftedness during his early years. Although he did not do very well in school, he was constantly expressing his imagination through making sketches of the latest inventions and technological developments of his day. Throughout his youth, he carried about and filled many notebooks with sketches and notes. He was a voracious reader whose childhood favorites were Sir Walter Scott, Edgar Allan Poe and James Fenimore Cooper. Scott gave him a sense of the lure of place, while Poe's influence was his famous story concerning a balloon flight across the Atlantic Ocean ("The Balloon Hoax," 1856). Cooper was such a great influence that when Verne traveled to the United States, he made a special trip to Cooperstown in upstate New York.

The sea had a special effect on Verne's sensibility. He could devote hours to watching the surging ocean on the Atlantic coast of France, and he spent much time on boats throughout his life. His trip to the United States in 1867 was on the *Great Eastern*, the most advanced ocean liner in the 19th century. He also traveled during the height of his literary career on his own ship, *Saint-Michel III*, where he worked on many of his novels in the captain's cabin.

The 19th century was a time of exploration as new scientific discoveries stirred people's imaginations and courage — for example, Lewis and Clark in the United States, the British Arctic explorers, and numerous Europeans who launched expeditions into Africa searching for the source of the Nile River. New forms of transportation such as the steamship and the railroad also increased the desire for discovery and travel.

As a community of poets, writers, dramatists, artists, composers, scientists and inventors, and a world center of creative ideas and inventions, Paris was a society that enthusiastically supported and sponsored giftedness during the middle of the 19th century. When Verne first came to Paris from Nantes as a young man, he was encouraged by the literary lions, Alexandre Dumas and Victor Hugo. This was an environment that appreciated the sensibility of giftedness.

Jules Verne's legacy is very much alive today. Not only is he one of the most translated writers in the world, but his books are constantly being made into movies and television dramas. For example, the ABC Televison Network presented a two-part miniseries on **Twenty Thousand Leagues Under the Sea** (1870) during May 1997. A recent biography, **Jules Verne: An Exploratory Biography** (1996, published by St. Martin's Press, New York), has been written by the world renowned historian on French culture -- Herbert R. Lottman. Albert Camus and Colette are among the other French literary figures he has written about. In Lottman's book, we discover the life and culture of the sensibility that is giftedness. Moreover, we are given an appreciation of a highly gifted individual, Jules Verne. ○○○○○

"Genius is the ability to see things invisible, to manipulate things intangible, to paint things that have no features."
Joseph Joubert, **Pensees**, 1842.

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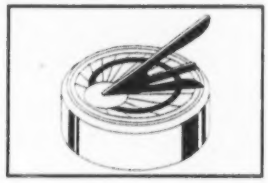

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Dr. Ellen Winner -- Professor of Psychology, Boston College

I would like to welcome Dr. Jerry Flack to our Advisory Panel – Professor of Education at the University of Colorado and a Presidential Teaching Scholar. Dr. Flack's latest book, which expresses his concern for educating gifted children at the elementary level, is entitled **From the Land of Enchantment: Creative Teaching with Fairy Tales** (Teacher Ideas Press, Fall 1997). Two other panel members also have new books that I highly recommend: **Extraordinary Minds: Portraits of 4 Exceptional Individuals and an Examination of Our Own Extraordinariness** by Howard Gardner (BasicBooks, 1997), and **Teaching Young Gifted Children in the Regular Classroom** by Joan Smutny, Sally Walker and Elizabeth Meckstroth (Free Spirit Publishing, 1997).

During the last eleven years of publishing *GEPQ*, we have attempted to present innovative and in-depth ideas concerning the education of the gifted. Because of past and continuing efforts to reduce or eliminate programs for these children, we have renewed our efforts to locate authors who have a different perspective or potentially useful approach to addressing the serious problems in this field. Like all areas of education, the gifted field is littered with methods and ideas that were initially ballyhooed as cure-alls and end-alls of differential education. But, they were eventually shown to be ineffective or disappeared with the demise of their proponents. Professor Ellen Winner's book, **Gifted Children: Myths and Realities** (BasicBooks, 1996), not only analyzes many of the invalid ideas concerning gifted children, but it shows that current popular enrichment approaches are leading gullible educators and citizens in wrong directions concerning the best interests of gifted children. Chapter I (***Nine Myths About Giftedness***) is included in this issue to emphasize that simple enrichment solutions to complex differential education problems are detrimental to children, educators and parents. Such simplistic solutions to the difficult problems of educating the gifted are based on a weak conceptual foundation that will eventually crumble like a house of cards, leaving educators of the gifted holding the joker. I urge you to read Winner's book!

Dr. James Carroll's excellent article, written for parents, continues from the Summer 1997 issue. This article was the basis for his comprehensive resource for parents and teachers, **Helping Gifted Children Succeed at Home and School** (Gifted Education Press, 1997). I am honored to include a poem by Millicent Borges, recent winner of a major grant from the National Endowment for the Arts. Michael Walters concludes with a poem dedicated to our new Minnesota subscribers. ***Maurice D. Fisher, Publisher***

CHAPTER ONE: NINE MYTHS ABOUT GIFTEDNESS

(From *Gifted Children: Myths and Realities* by Ellen Winner. Copyright © 1996 by Ellen Winner. Reprinted by arrangement with BasicBooks, a division of HarperCollins Publishers, Inc.)

BY ELLEN WINNER BOSTON COLLEGE

One evening not long ago I took my young son to a concert. A small orchestra was playing a Mozart concerto. As the concert began, I noticed a boy intently reading the orchestral score from a thick book of music. As he read and listened to the performers, he also hummed the music to himself, in perfect pitch. The boy was sitting with his father. At the intermission, I turned to the father and asked whether his child was really reading the music or simply looking at it. Listening to music and following along with a multipart orchestral score was one of Stephen's favorite pastimes, his father told me. Later I noticed Stephen in my son's after-school program. While the other children played basketball or cards, or talked to one another about classmates they did or did not like, Stephen sat in a corner alone and read a music theory book. Sometimes he climbed the stairs to the empty gym to improvise on the piano.

Talented, gifted, creative, prodigious -- children with these labels have always intrigued us, inspiring fascination and awe, as well as intimidation and envy. Gifted children have been feared as possessed because they know and understand too much too early. Like retarded children, gifted children have been feared as strange, as oddballs, as freaks. They have been rejected as nerds. Their parents have been derided as over ambitious zealots living vicariously through their children's achievements and depriving them of a normal childhood. Our schools often refuse to alter the curriculum for such "extreme" cases and insist that they adapt to the existing programs. When parents get upset about this, they are seen as people who have lost all perspective, people who do not realize how lucky they are to have a child with high, rather than low, abilities.[1]

Deviant people -- whether atypical in personality, intellect, or both -- have always interested psychologists, especially if the deviance involves negative personality traits or severely limited abilities. We know far more about psychopathological aspects of personality than about ideal traits such as compassion, moral courage, or leadership ability. A similar focus on deficits can be seen in psychological studies of cognition. While standard journals in developmental psychology publish articles on retardation, they rarely publish studies of giftedness. Such articles are relegated to less prestigious journals that specialize in giftedness. This state of affairs reflects the mistaken assumption that giftedness does not have much to tell us about the typical. I believe it is also due to the fact that retardation, like psychopathology, has been seen as a problem in need of solution, while great strengths have been seen as privileges rather than problems.[2]

Despite being split off from mainstream psychology, the study of giftedness has made great progress since its inception in the 1920s at Stanford University. There, the psychologist Lewis Terman, who initiated psychological research on the gifted, conducted a massive longitudinal study of more than fifteen hundred high-IQ children, a study that continues to this day (see chapters 2 and 10). Yet myths and misconceptions about the nature of giftedness abound, perhaps because the study of giftedness is a sensitive, politically charged topic, one often branded as elitist and wrongheaded. I offer here a critical look at some of the myths that have developed about giftedness and that have clouded our understanding.[3]

Let me first make clear that I use the term *gifted* to refer to children with three atypical characteristics:

1. *Precocity*. Gifted children are precocious. They begin to take the first steps in the mastery of some domain at an earlier-than-average age. They also make more rapid progress in this domain than do ordinary children, because learning in the domain comes easily to them. By *domain*, I refer to an organized area of knowledge such as language, mathematics, music, art, chess, bridge, ballet, gymnastics, tennis, or skating.

2. *An insistence on marching to their own drummer*. Gifted children not only learn faster than average or even bright children but also learn in a qualitatively different way. They march to their own drummer: they need minimum help or scaffolding from adults in order to master their domain, and much of the time they teach

themselves. The discoveries they make about their domain are exciting and motivating, and each leads the gifted child on to the next step. Often these children independently invent rules of the domain and devise novel, idiosyncratic ways of solving problems.

This means that gifted children are by definition creative. But I distinguish sharply between little *c* and big C creativity. Gifted children typically are creative in the former sense: they make discoveries on their own and solve problems in novel ways. But they cannot be creative with a capital C, for by this I mean transforming a domain the way Jackson Pollack's renunciation of the paintbrush transformed painting or twelve-tone music transformed music. Only adults who have worked for at least ten years to master a domain can hope to leave it forever altered.[4]

3. *A rage to master*. Gifted children are intrinsically motivated to make sense of the domain in which they show precocity. They exhibit an intense and obsessive interest, an ability to focus sharply, and what I have come to call a rage to master. They experience states of "flow" when they are engaged in learning in their domain -- optimal states in which they focus intently and lose sense of the outside world. The lucky combination of obsessive interest in a domain along with an ability to learn easily in that domain leads to high achievement.[5]

In these three ways, gifted children remain qualitatively different from ordinary children who are motivated to work hard. Children who are alert, bright, and curious may put in many hours while trying to master a domain. Their parents may enroll them in a chess class and play chess with them daily, sign them up for violin lessons at age four, or enroll them in Saturday academic drill classes. Children with such parents, dedicated to helping their offspring develop their full potential, almost invariably impress us with how much they have achieved. And they show us how our expectations of what children can do are embarrassingly minimal and in sharp contrast to the expectations in some other cultures, such as Japan.

Yet these children are not the subjects of this book. These children are not particularly precocious. They do not learn at an especially rapid rate. They require extensive adult scaffolding -- instruction, support, and encouragement -- in order to make progress. They do not make discoveries about the domain on their own. And they do not show the intrinsic rage to master shown by gifted children. Moreover, they typically do not reach the levels reached so seemingly effortlessly by gifted children. We would not confuse a Suzuki-trained child with a violin prodigy like Midori, or a child socialized to work diligently and efficiently on her math homework with a math prodigy like Norbert Wiener.

Which brings us to the subject of prodigies. A prodigy is simply a more extreme version of a gifted child, a child so gifted that he or she performs in some domain at an adult level. When I use the term *gifted*, I mean all gifted children, including those we call prodigies. When I use the term *prodigy*, I refer only to the most extreme children.[6]

I focus on giftedness in two academic areas, language and mathematics, and two artistic areas, visual arts and music. It is in these four areas that childhood giftedness has most often been noted and studied. One reason for finding gifted children in these domains is that these areas are appealing to children. Another reason is that these areas are rule-governed and highly structured, making it possible to ferret out the underlying regularities. Unlike areas such as law or medicine, they do not require vast accumulations of knowledge and can be mastered when one understands a relatively small set of formal principles.

The more formal and rule-governed the domain, the more likely it is to yield gifted children. Mathematics and classical music, in which it is clear what needs to be mastered and how excellence can be recognized, are prototypical examples. Language is also highly structured, if by this we mean mastery of oral language and of reading; we often find children who are linguistically gifted in these ways. Creative writing, however, is less structured, and we find fewer linguistically gifted children who write at an advanced level than who read at an advanced level. The visual arts are even less well structured. However, drawing systems are highly rule-governed, and it is here that one finds gifted child artists -- mastering realistic drawing (in the West) or allusionistic, schematic drawing (in Asia).

Sometimes gifted children are found in the area of biology, a domain that is clearly accessible to children. Charles Darwin, Jean Piaget, and Edward O. Wilson showed an exceptional ability as children to make fine discriminations in the natural world. We rarely notice gifted children in diffuse areas like leadership, interpersonal understanding, or self-awareness. But this does not mean they do not exist; we just do not know how to find them. And we do not classify children who show exceptional empathy, morality, or courage as gifted, but rather as having sterling character.[7]

But this is a cultural decision. The Pueblo residents of New Mexico have no word for "giftedness," but they do have terms for certain valued special abilities -- ones that psychologists might call instances of giftedness -- such as linguistic ability, the possession of abundant cultural knowledge, and the ability to create with one's hands. But the fourth valued area is one in which we do not normally recognize special abilities -- the humanistic area of compassion, self-sacrifice, empathy. Also different from the mainstream Western individualistic view of giftedness is the Pueblo belief that special abilities should not be used as a basis for elevating one person over others. For this group, a special gift is meaningful only if it is used in a way that benefits the community. Even more anti-individualistic is the Confucian view that all can be skilled, and that differences in skill reflect only effort and moral commitment, not any special talents.[8]

Other highly rule-governed areas where Western cultures have identified children as gifted could have been included in this book: chess, bridge, ballet, gymnastics, skating, tennis, or swimming, to name just a few. And of course there are child actors like Shirley Temple, Mickey Rooney, Judy Garland, or today's Macaulay Calkin, children exceptionally good at mimicry and role play. Instead of trying to cover all areas, I chose what I felt to be representative scholastic and artistic domains. Other domains are mentioned when comparisons to them prove revealing.

Myths and misunderstandings can be identified in any area of study, and the topic of giftedness is no exception. Here are nine strongly held assumptions about giftedness that I believe are wrongheaded.

MYTH 1: GLOBAL GIFTEDNESS

The label gifted *is* most often reserved for children with academic gifts -- that is, children gifted in language (oral and written) and mathematics, the two major areas valued in schools. And psychologists and educators have typically measured academic giftedness with an IQ test that yields a global score. Children are admitted into special school programs for the gifted on the basis of their IQ scores, just as they are admitted into psychologists' studies of the gifted on this basis.

The underlying assumption here is that gifted children have a general intellectual power that allows them to be gifted "across the board." I call this the myth of global giftedness. But scholastic giftedness is often not a global capacity that cuts across the two major areas of scholastic performance. The child with a combination of academic strengths and weaknesses turns out to be the rule, not the exception. Children can even be gifted in one academic area and learning-disabled in another. Highly gifted children as young as two or three show clear domain-specific abilities. The specificity of their abilities is a strong indication that these children are predisposed toward particular domains. They are not generally gifted individuals who have by chance chosen to focus on math or language.

MYTH 2: TALENTED BUT NOT GIFTED

While children who are precocious in those kinds of scholastic skills assessed by an IQ test are called gifted, children who show exceptional ability in an art form such as the visual arts, music, or dance or in an athletic area such as skating, tennis, or diving are called talented. Two different labels suggest two different classes of children. But there is no justification for such a distinction. Artistically or athletically gifted children are not so different from academically gifted children. Both classes of children exhibit the three characteristics of giftedness mentioned earlier.[9]

MYTH 3: EXCEPTIONAL IQ

Although children with high ability in art or music are called talented, not gifted, we still assume that these children could not do what they do without a high IQ. "Giftedness, however interpreted, nearly always involves high IQ even if this is not to be considered the only ingredient," writes one of today's leading experts on intelligence and giftedness.[10]

But IQ tests measure a narrow range of human abilities, primarily facility with language and number. There is little evidence that giftedness in nonacademic areas such as art or music requires an exceptional IQ. One can even find extraordinary levels of giftedness in so-called *idiots savants* -- individuals, often autistic, with IQs in the retarded range and exceptional domain-specific abilities.

MYTHS 4 AND 5: BIOLOGY VERSUS ENVIRONMENT

Where does giftedness come from? The commonsense myth is that giftedness is entirely inborn. This folk myth

ignores the environment's powerful influence on the development of gifts.

Diametrically opposed to this view is the myth held by some psychologists that giftedness is simply a matter of intensive training by parents and teachers begun at an early age. In the recent words of one psychologist, "With sufficient energy and dedication on the parents' part, it is possible that it may not be all that difficult to produce a child prodigy." This kind of statement suggests that gifted children start out with ordinary brains which are then shaped to become extraordinary. This view ignores the powerful role of biology in determining whether there is any gift for the environment to develop.[11]

MYTH 6: THE DRIVING PARENT

Some people assert that gifted children are "made" by overzealous parents intent on their children's stardom. Parents are cautioned not to push their children, to let them have "normal" childhoods. Otherwise, they are told, their children will resent them and lose all interest in achieving.

It is true that parents of gifted children are highly involved in the nurturance of their children's gifts. But such an unusual degree of investment and involvement is not a destructive force. It is a necessary one if a child's gift is to be developed.

MYTH 7: GLOWING WITH PSYCHOLOGICAL HEALTH

Gifted children often face ridicule, taunts about being nerds or geeks. Most children easily pick out the awkward, unathletic loners, or the show-offs with strange interests out of touch with those of their peers. Psychologists have countered this view with an idealized picture of high-IQ children as popular, well-adjusted, exceptionally moral, and glowing with psychological and physical health. In his 1922 address as the president of the American Psychological Association, Terman defined gifted children not only as academically superior but also as "superior to unselected children in physique, health and social adjustment; [and] marked by superior moral attitudes as measured by character tests of trait ratings."[12]

But children's prejudices may strike close to the truth. We seem to have a need either to deny or to idealize the gifted child. Gifted children are often socially isolated and unhappy, unless they are fortunate enough to find others like themselves. The vision of the well-adjusted gifted child applies only to the moderately gifted child and leaves out the extremes.

MYTH 8: ALL CHILDREN ARE GIFTED

Many principals and teachers assert that all children are gifted. Sometimes this means that all children have some areas in which they have strengths; other times it means that all children have an equal potential for learning. This assumption is not made only about academic abilities. When I tried to study children gifted in drawing, art teachers initially refused to identify individual children for me, telling me that all their students were gifted in art. Sociological consideration of the concept of giftedness has sometimes led to the conclusion that giftedness is just a social construction to buttress elitism.[13]

No one seems to mind the fact that children gifted in music routinely take advanced classes outside of school. But the view that all students are gifted in school skills leads to adamant positions against any form of special education for the gifted. In reaction, parents of the gifted turn to support groups and talk of how misplaced egalitarianism discriminates against their children and makes them stressed as well as bored. When special education for the gifted is offered, it is minimal and is fashioned to fit the moderately gifted.[14]

We need to rethink education for the gifted. First, we should markedly elevate academic standards for all children. The moderately gifted would then no longer find school so unchallenging. We ought then to focus all of our resources for the gifted on the extremely gifted. These children have special needs no less than do retarded or learning-disabled children. Moreover, they are our human capital, the promise of our future.

MYTH 9: GIFTED CHILDREN BECOME EMINENT ADULTS

When I asked an admissions director of a school for the gifted what her office looked for in applicants, she said both high IQ and creativity. Giftedness is usually seen as synonymous not only with high IQ but also with high creativity.[15]

Gifted children are typically seen not only as creative children but also as future creative and eminent adults. But many gifted children, especially prodigies, burn out, while others move on to other areas of interest. Some, while

extremely successful, never do anything genuinely creative. Only a very few of the gifted become eminent adult creators. We cannot assume a link between early giftedness, no matter how extreme, and adult eminence. The factors that predict the course of a life are multiple and interacting. Over and above level of ability, important roles are played by personality, motivation, the family environment, opportunity, and chance.

THE IMPORTANCE OF STUDYING GIFTEDNESS

These nine myths pervade the intellectually, emotionally, and politically charged concept of giftedness. In confronting these myths, I hope to set them to rest.

But why study giftedness? Some might object that this is an elitist topic, one with little relevance in this time of sharpening economic inequality, violence, and educational crisis. I strongly disagree. An understanding of the most extraordinary levels of the human mind is important both for our society and for the scientific understanding of human potential.

In the United States, despite lip service to the gifted, we actually pay very little attention to the problem of how to identify and nurture children with exceptional abilities. What public resources we do spend on educating the gifted are primarily reserved for moderately academically gifted children, rather than for those extremely gifted in academics or other areas. Other cultures have done far more to identify and nurture their most gifted. Hungary has produced more than its share of mathematicians and scientists, and much of the creative work in the United States in the twentieth century has been done by refugees from Europe. Today, with our rightful concern for social and economic inequity, we care little about giftedness or about ways to strengthen the tenuous path from childhood gifts to adult achievement and creativity. This outlook is very shortsighted.

In addition, giftedness deserves attention within basic scientific research. Psychological theories of learning and development need to be able to encompass the typical as well as the atypical -- the retarded child, the autistic child, the learning-disabled child, and the gifted child. As Freud showed, the study of pathology can illuminate the normal, and no sharp dividing line marks where normalcy becomes pathology. The study of the gifted tells us many important things about how the mind in general can operate.

Take just the following few unexpected findings revealed when we look behind the myths shrouding the notion of giftedness:

- Children can be gifted in one area but average or even learning-disabled in another. Thus, abilities can be independent of one another.

- Having a high IQ is irrelevant to giftedness in art or music.

- The brains of the gifted are atypical.

- Families play a far more important role in the development of gifts than do schools.

- As with a disability, giftedness can lead to unhappiness and social isolation.

- Personality attributes predict what will happen to the gifted child in adulthood more reliably than does the child's degree of giftedness.

These findings, interesting in their own right, help us develop a full picture of the human mind. And our understanding of the most gifted has even broader implications. If any individuals are to solve the vast array of problems that threaten human survival, they are surely to be found among this group. ★★★★★★

NOTES

1. For more on how the gifted have been feared, see Anastasi and Foley (1941) and Zigler and Farber (1985).

2. Studies of morality, leadership, and eminence conducted (respectively) by Colby and Damon (1992), Gardner (1995), and Simonton (1994) represent exceptions. For a discussion of how giftedness has not been incorporated into mainstream psychology, see Jackson (1993). For more on giftedness as a privilege rather than a problem, see Zigler and Farber (1985).

3. For a critique of giftedness as an elitist construct, see Margolin (1994).

4. For evidence of the ten-year rule for mastery and creativity, see Gardner (1993a) and Simonton (1994).

5. For a discussion of flow states, see Csikszentmihalyi (1990). For other definitions of *giftedness*, see Sternberg

and Davidson (1986). Renzulli (1986b) defined giftedness as a combination of ability, creativity, and task commitment. Sternberg (1991) defined *giftedness* as superior access to and ability to use basic intellectual strategies. The U.S. Office of Education defined gifted children as those capable of high performance in general intellectual ability, specific academic aptitude, creative or productive thinking, leadership, the visual and performing arts, and psychomotor ability (Marland, 1971).

6. Feldman and Goldsmith (1991) defined a *prodigy* as a child who achieves adult mastery by or before the age of ten.

7. For a description of domains where prodigies are and are not found, see Feldman and Goldsmith (1991) and Csikszentmihalyi, Rathunde, and Whalen (1993). Piaget published a paper in biology at the age of eleven. For a discussion of Darwin's childhood interests in nature, see Bowlby (1990). For more on E. O. Wilson's early naturalist abilities, see Wilson (1994). For a more general consideration of giftedness in the biological domain, see Gardner (1996).

8. For a discussion of the Pueblo conception of giftedness, see Romero (1994). For an additional cross-cultural discussion of giftedness, see Callahan and McIntire (1994). For a discussion of how the domains in which we find gifted children are culturally determined, see Tannenbaum (1994).

9. Gagné (1995) distinguishes between gifts as the starting point and talents as the end point. My point is that all high early abilities should be called either gifts or talents.

10. The quotation is by the British psychologist Hans J. Eysenck, in Eysenck and Barrett (1993, p. 115). For a critique of efforts to define *giftedness* by IQ, see Gardner (1983, 1993b), Getzels and Jackson (1962), and Sternberg (1981, 1982, 1985, 1986, 1991, 1993).

11. The quotation about parents producing a child prodigy is from Howe (1990, p.138).

12. For the Terman quotation, see Subotnik and Arnold (1993, pp. 17-18).

13. For more on the notion of giftedness as an elitist social construct, see Margolin (1994).

14. For a discussion of discrimination against gifted children, see Silverman (1993c).

15. For an empirical differentiation between high IQ and creativity in children, see Getzels and Jackson (1962).

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PARENTS' GUIDE TO MEETING THE SOCIAL & EMOTIONAL NEEDS OF GIFTED CHILDREN

BY JAMES CARROLL CENTRAL MICHIGAN UNIVERSITY

(CONTINUED FROM SUMMER 1997 ISSUE)

WHAT CAN PARENTS DO?

HANDLING QUESTIONS

Answer your child's questions with patience and good humor; take advantage of his/her questions and expressions of interest to guide him/her into further learning and explorations. Good teachers (and parents) promote inquisitiveness in children through supportive interactions. A parent who provides only information to the questioning child is not offering a complete learning environment. Asking questions allows for answers (a learning process) and interpersonal relations (a socializing process). A characteristic of academically gifted and creative children (adolescents, adults) is their relatively high frequency "asking behavior." Parents of gifted children are subject to more questions, and must recognize the importance of allowing children to ask questions, and then attempt to provide answers.

DEVELOPING PHYSICAL AND SOCIAL SKILLS

Help your child develop physical and social skills as well as intellectual achievement. Encourage gross motor activities at an early age -- running, jumping, throwing and catching are as important as intellectual stimulation for the young child. Psychologist Jean Piaget would argue that sensorimotor activities early in life are vital underpinnings for later cognitive development as the child gets older, physical activities may include individual or group sports and movement activity from Tia Chia to dance.

As a parent it is your responsibility to demonstrate to your children that they live within a larger social context than just the family unit. Parents should provide an interpersonal climate that facilitates positive social values. Moral values must be modeled. The socialization process must help the gifted child to see that other people may have different needs or interests. Remember that your child will have to function within society that is increasingly complex and diverse -- an attitude of cooperation and tolerance should be fostered.

TEACHING DECISION-MAKING

Provide early opportunities for your child to participate in family decisions. Help your child to evaluate decisions previously made. Chynthia Changaris tells the story of Michael and the grass seed:

> One day, I got a call from the man at the hardware store. Bruce, the hardware store man always called me after Michael went there to report on what he bought so I could be ready for whatever he might think to do with his newly bought items. That was especially helpful the time he bought the mouse traps.
>
> He was always buying various and sundry hardware items, like tubing, wiring, batteries, mouse traps, pulleys, plungers, nails, screws, cages, and so forth. Inventions were always appearing and changing and growing in the basement. I cringed at any story my helpful friends told me of the times they had blown up the basement and continually watched for any sign of explosive activity.
>
> "Mrs. Changaris," Bruce said. "Today he bought 5 pounds of grass seed."
>
> I breathed a sigh of relief. Grass seed. That sounds absolutely wonderful, very beneficial, totally innocuous. Mike set about to do his experiments. He cut open potatoes and planted grass seeds on the potatoes. He cut open grapefruit and oranges and did the same. He took some grass seed out into the front yard where the grass was worn away and planted seed there, I was proud and pleased at his creativity. But...
>
> Unbeknownst to me, he planted grass seed on a pillow, watered it and put it under his bed. (I found it a month later and it had sprouted and grown.) He planted grass seed in a neat little row across the floor leading to the television. He sprinkled a little grass seed in the left overs in the refrigerator and for good measure, put some grass seed in the microwave. (Yes, grass seed explodes.) There was evidence of a little grass seed in the peanut butter, which I saw when I made the sandwiches the next day. But, his piece-de-resistance we found out about later in the day.
>
> Linda was finished taking her shower, when I heard a scream and a roar of laughter coming out of the bath room. She was screaming and laughing and gasping and coughing.
>
> "The grass seed! The grass seed!," she was gasping. I couldn't imagine what was going on and she couldn't talk for a long while.

He had planted grass seed in the towels stacked upon the shelf, lots and lots of grass seed so that when she stepped out of the tub to dry off, she planted herself with the plentiful grass seed. It was everywhere, in every nook, crevasse and crack to be found on her totally wet naked body.

We laughed until we cried and then cried until we laughed over the seedy time we had that weekend.

Clearly, the opportunity exists here to talk about wise choices and behavioral consequences! Decision making has an element of creativity to it. Children can be encouraged to generate many ideas (fluency) and to try to see the problem from several points of view (flexibility). These are elements of divergent thinking. Divergent thinking can be stimulated through fantasy, role playing, group decision-making and hypothetical reasoning.

ENCOURAGING ACTIVITIES

Help find worthwhile and challenging reading materials and television programs. Provide hobby materials and books. Take trips to interesting places. Take advantage of lessons and activities offered by private groups or community organizations.

It is important to provide specific educational and vocational stimulation for gifted children at early ages, since gifted children develop cognitively at faster rates than average peers. Parents should encourage activities to include: (a) activities initiated by the gifted child; and (b) general socializing activities. Although children do need structure, parental selection of all activities can result in the child being denied a variety of environmental stimulants necessary for socialization. Any child, regardless of general or specific cognitive functioning, will rebel if forced to always perform for parents in his/her specialty. Rebelliousness is enhanced when parents relinquish their supervision of activities to special programs and persons. The parents of gifted children should actively seek out, and participate in, programs which foster the socialization of children. A key point to remember is that such programs need not be specifically geared for the gifted child.

BEING A MODEL

Your expressions of attitude and your behavior should set the example you want your child to follow. Being an appropriate model encompasses using language correctly, illustrating flexibility and having good personal hygiene. The child models the parent in the development of attitudes, beliefs and values. The parent who provides the model of succeeding at any cost is not providing an appropriate one. The parent who always asks others to foster his/her child's giftedness is not a good model. Hopefully, you will foster positive values and giftedness in your child. In terms of community, gifted persons share responsibilities common to all mature citizens. Such responsibilities must be learned and parents are the primary socializing agents.

FACING GIFTEDNESS

Find something to praise when your child shows you his/her work. Resist the impulse to show your child off. Resist exploitation. Some parents, at times, live vicariously through their children -- not a good idea. Parents of gifted children need to monitor the impacts of the child's successes on their own needs and expectations. It is a mistake for parents to transfer the successes and failures of the youngster in judging themselves. For parents to provide a loving, supportive environment for children, they must feel good about themselves. Constructive parents are able to separate the acknowledgments given to the gifted child from their own strengths and weaknesses.

ENHANCING FAMILY RELATIONSHIPS

Avoid comparisons with his brothers and sisters or companions. Demonstrate that your child is loved unconditionally and not for intellectual achievement. Give the gifted child household responsibilities and other tasks suitable to the child's age level.

It is probably obvious that when parents consistently direct their attention to one child, the family unit is in serious jeopardy. Parents with a gifted child must recognize the importance of all family members. It is not just relations with non-gifted children that deteriorate; adult supportive relations are also vulnerable. One or both of the parents, and all or some of the children, may feel rejected if the gifted youngster becomes the center of attention. The gifted child, whatever his/her uniqueness, must be dealt with in relation to the needs of all family members. Sibling and adult rivalries can develop in all families.

If the gifted child is given "star" status because of his her unique characteristics, parents must actively search for: (a) special characteristics in other family members; and (b) familial weaknesses, including the gifted child's, which need to be attended to. Since the gifted child often receives recognition from sources outside the family, parents should: (a) modify such accolades within the family context; and (b) orchestrate these extra-familial rewards in an environment which provides recognition for all family members.

REQUIRING SHARING, CARING VALUES

Be aware of needs for security and individuality. Share your gratifications and frustrations with your child. Initiate real and hypothetical dilemmas which require actions of yourself, your child, and others. All parents, including those with gifted children, need to orient themselves to assume primary caretaker responsibilities of socializing succeeding generations. Socialization attempts should emphasize social, as opposed to egocentric, values. Parents can initiate and foster positive social values in their preschoolers and monitor competitive values in their school-age children. Competitive values are not necessarily inappropriate. Egocentric, "the-end-justifies-the-means" competitive values are. Parents are responsible for their child's

awareness and acceptance of values. Since values are learned, the older generations are responsible for those values advocated by younger generations. Parents can foster social values in their children by emphasizing the process (means) rather than the product (ends) and by encouraging interpersonal and personal commitments rather than materialism.

ALLOWING FOR, AND BEING SUPPORTIVE OF, FAILURE

Support the child who fails to meet your and others' expectations. Be aware of frustrations. Children, like adults, learn from both their successes and failures. However, because of the pervasive competitive value in our society, failure is often reacted to negatively by the person who fails and those who evaluate the performance. Supportive parents can limit their evaluation of a child's failure to reflect what has and has not been accomplished, and what can be done to assist the child in related endeavors. I am not suggesting that parents overlook failures of their children or themselves. We need objective feedback about how well we perform. When children fail, parents need to provide a realistic appraisal, advice on future tasks and expectations, and recognition of the child's worth as family members and individuals. Hopefully, most of us deal effectively with failure by realizing our strengths and weaknesses. Children need to develop self-concepts which permit evaluation of failures in the context of positive self-worth. Failure should not be linked to the worth of the child. Parents then should assist the child in understanding his/her strengths and weaknesses. Parental modeling is valuable in this process. Parents who illustrate a sense of personal strengths and weaknesses provide the child with opportunities to match expectations with personal capabilities.

In my notes I have an old faded copy of a handout that someone at some conference gave me. That person, as well as the conference, is unknown to me and the handout has neither the author's name nor the date. (My best guess is that it is 10 to 20 years old.) I have kept it because of the inherent wisdom it possesses and, in conclusion, I present it to encourage parents:

"PARENTING GIFTED CHILDREN"

Gifted children are expensive and time consuming. They usually need less sleep than you do, ask more questions than you can answer, want 100% of your attention 24 hours a day, have obsessive hobbies, are not stimulated by school curriculum, react intensely to everything, endlessly long for the best friend who understands them completely, hold perfectionistic standards for themselves and you, want to know the meaning of life when other children only want to know how to tie their own shoes, and keep their bedrooms in a condition you can never show company.

If you have three or more of them, and there are only one or two of you, you're outnumbered.

In order to be the perfect parent, you need unlimited funds, unlimited patience, and encyclopedia mind, and someone to sleep for you.

But don't despair. Gifted children grow up even better with imperfect parents than with perfect ones.

Eminent adults rarely come from peaceful homes where all their needs are met; they came from families that exploded and made up often; that shared their interest; that stimulated their thinking; that recognized and encouraged their abilities; that loved them a whole lot; and that had faith in them. ✈✈✈✈

PORTRAIT OF A GIRL, 1942 BY MILLICENT BORGES VENICE BEACH, CALIFORNIA

(Originally appeared in **Westerly** -- the Center for Studies in Australian Literature.)

Based on the Jan Lukas photograph of Vendulka Vogelova, taken a few hours before the young girl was transported to a concentration camp.

I am the mirror for one who speaks;
these fresh gaps are wind in the linden trees,
cotton flowers of life. A mirror is not much
for all of us, but if we listen for reflection,

the clear twin face of a groan behind the looking glass,
we hear the cat's hair sounds of all people
grumbling in the same manner about the air
the food the earth the sidewalk.

I am the mirror for all the world's silence,
and the ones who slipped through without drawing
blood, whose suicides number nothing next
to vast doors too tall to reach heaven, locked
forever, whose breaking takes generations,
sometimes, dull copper paint on the back of a lake.

I am the mirror for one who is trembling
like a child who has noticed too much, eyes

hard olive pits. I think about how life
cracks when the vanity glass overturns
our hands. Sharp pints in bars. Uneven edges
of ale. Crisp indignities of foam.

I am the mirror for all who choose
not to speak. I crack
in the dark. I shine in the snow. ♌ ♌ ♌

Millicent Borges Describes Her Education in Gifted Programs

When I was in the 5th grade (placed in my third combination class!) at Luther Burbank School in Long Beach, California, a counselor came by and picked a few children out for private conferences. . . Her name was Mrs. Warfield (I believe). Anyway, the next thing I knew was that I was sent to Woodrow Wilson High School. There, I had the luxury of being able to "sit in" on any class I desired! On Thursday mornings -- instead of attending elementary school, I traveled across town. . . All of the kids met together in one big room (think tank) and we had a sort of "creative homeroom" where we were tested and observed and then, after that, we were given free rein. I remember that I "sat in" on English and biology.

For junior high, I was sent to a school in an affluent neighborhood. I was enrolled in the "gifted" track. Being sort of misfits, the individuals in those classes. . . I remember that we created our own "clique" where we existed outside of the regular social structure of the school. I enjoyed my days there -- we saw the King Tut exhibit and also the Shakespeare Festival in Los Angeles. Mrs. Johnson was my favorite English teacher. . . I remember that she used to have us keep daily journals and I was constantly inserting cryptic messages to her -- JUST to see if she really read all the entries! My goal was to write a poem a day -- for an entire year. She called us Mr. and Ms. -- and used our last names, formally -- as if we were important diplomats. Mr. Hatton was my semantics and anthropology teacher. . .who was also wonderful. He set up archeological "digs," that we unearthed on the floor of the classroom; he also took a group to Catalina Island at the end of the semester.

When it came time for high school, I went to the VERY same school that I had attended as a 5th and 6th grader. . . Once there, I signed up for every activity that I could possibly manage. I was in a unique situation because in junior high, I had already fulfilled most of my basic high school requirements for math and English, so I decided to have fun. I was active in drama and dance and music, and I pretty much exclusively took electives during my Junior and Senior years. . . still, I was serious about my studies and attended summer school every year, graduating with a Medallion Diploma.

Being in gifted programs helped me immensely. These programs provided me with the freedom to work ahead, at my own speed, and to explore creative avenues that were initially out of my realm of thought. I was able to break away from the "wrong side of the tracks" stigma. I was able to make friends with other gifted children -- which helped my self-esteem. I was given so many wonderful opportunities that I have nothing bad to say about the three gifted programs that I had the luck and good fortune to have participated in. I am thankful for the early encouragement. You see, I was the first person in my family to graduate from a four year college! Without gifted programs, I seriously doubt that I would have made it through high school--much less graduate school! ❄ ❄ ❄ ❄

ODE TO MINNESOTA BY MICHAEL E. WALTERS CENTER FOR THE STUDY OF THE HUMANITIES IN THE SCHOOLS

Ole Man River had his nativity here,
Thousands of lakes erected by Ice Age glacier molds,
Minnehaha Falls stir the soul of both
Hiawatha and East Coast Brahman poet,
Lutheran wheat farmers join with municipal Irish
workers to forge rebellious political protest,
Native American uprising gnaws at the courage of
Gettysburg,
The Times they are changing and Dorothy of Oz gives
America a sense that there exit vulnerable yearnings
in the national psyche,
Sinclair Lewis and F. Scott wandered far, far from home
but kept their childhood promises to tell the truth,
Garrison Keillor proves that the Kensington Runic
Tablets are for real,
The Mayo Brothers good practitioners for body and
mind,
Olé Rölvaag discovered Giants In The Earth because he
was aware of the greatness of ordinary people,
Minnesota, still probing, still struggling, still learning ,
constantly developing,
Minnesota, snow and Indian Summer to remind us
that we all can endure and give back something of
ourselves. ♋ ♋ ♋ ♋ ♋

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